

# THE JAPAN CHRISTIAN QUARTERLY

Vol. V. No. 3

July 1930

THE KINGDOM OF GOD MOVEMENT

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CHARMS AND THEIR RELIGIOUS SIGNIFICANCE

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THE CHRISTIAN MESSAGE AND THE EDUCATED CLASSES

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THE CO-OPERATIVE MOVEMENT AND CHRISTIANITY

T. KAGAWA

THE SHRINE QUESTION

AN INTERVIEW WITH THE LATE MINISTER OF EDUCATION

A NATION WIDE CAMPAIGN OF "CONTINUITY LITERATURE"

J. S. KENNARD

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EDITORIAL NOTES, DEPARTMENTAL NOTES, BOOK REVIEWS,

ETC. ETC.

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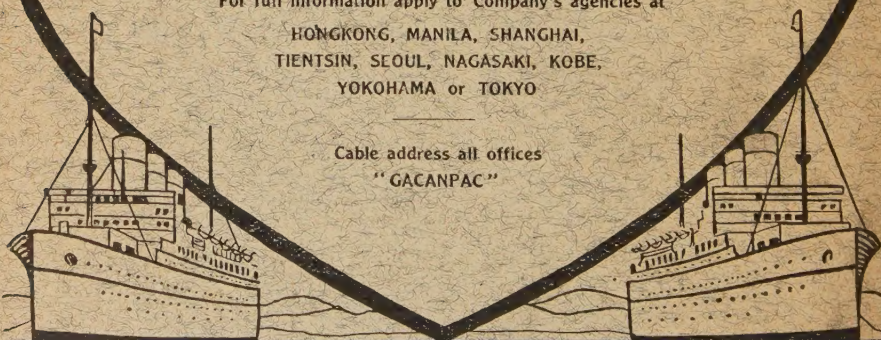
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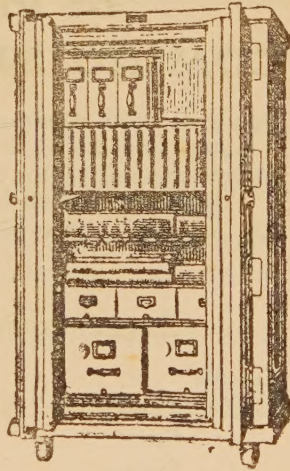
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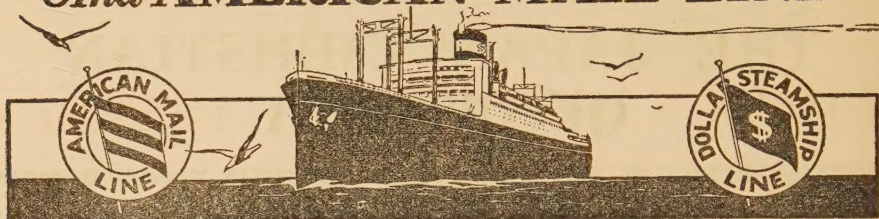
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*Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.*

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## EDITORIAL NOTES

### THE SHINTO SHRINES

In the present issue of the *Japan Christian Quarterly* we publish two articles dealing with the difficult question of the Shinto Shrines, the one an interview between the late Minister of Education and a number of Christian leaders, the other a statement issued by the National Christian Council and endorsed by nearly all the Protestant Churches and Missions in Japan. (The Roman Church has already declared attendance at the shrines to be inconsistent with the Christian faith). A study of these two articles will only shew how difficult is the situation on account of the inconsistency between Government declarations on the one hand and common practice on the other.

It is not our intention in these Notes to make an *ex cathedra* statement on a question on which Japanese Christians are divided, and which they must ultimately solve for themselves. It will be sufficient to enumerate certain facts bearing on the situation which are accepted by all parties, and then leave the reader to draw his own conclusions.

1. From their earliest beginnings, Shinto shrines have in a peculiar degree been associated with the national life, and more especially with the Imperial House.



2. Till 1882 these shrines were regarded by the authorities and the people alike as being of a religious character. The situation, however, was undergoing some modification through the rise of certain Shinto sects whose teachings were of a still more explicitly religious character.

3. In 1882 the Government decided to separate Shinto into two parts, one of a definitely religious nature to be known as Sect-Shinto, the other of a political and social nature to be known as Shrine-Shinto. The latter was further declared to be definitely of a non-religious character. The object of the Government in making this separation was to make the Shinto shrines, in view of their intimate connexion with the national life, a factor for "promoting the unification of the country." In evidence of their sincerity the Government separated the administration of these two parts, and various regulations were made, having as their object their further differentiation.

4. Certain ceremonies and practices still continue under the auspices of Shrine-Shinto, which have a definitely religious bent, whether they be actually religious performances or not. Such acts are the recitation of *norito* (Shinto prayers, in which however the name of the deity addressed is not mentioned), the sale of charms, ceremonies of purification,\* etc. With regard to the *norito*, it should be mentioned that they are framed, so as to include requests for material blessings; as for the charms, the Home Minister recently approved of their continued sale as being a visible symbol of the person worshipped.

These acts, however, should be distinguished from others of a more definitely religious character, such as the erection of a god-shelf and the offering of wine and food, the encouragement to offer definite prayers at the shrines, etc., acts which are commonly practised in elementary schools. Such practices are of an arbitrary character on the part of the local authorities and are a technical breach of Government regulations, though very little effort is made to stop them.

5. School masters are expected by the authorities to take their children regularly to 'offer reverence' at the shrines, as a means of fostering the national spirit. Officials too are expected to pay such

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\* For a graphic description of such a ceremony at the Meiji Shrine, Tokyo, see *Japan Christian Quarterly*, April, 1927, p. 157.



visits on certain occasions. Failure to observe this custom means to incur official disfavour and in the case of children it may lead to suspension or even expulsion.

6. To an ordinary devout Shinto believer worship at the shrines is, as it has always been, an act of a religious character. The deity honoured, many of the acts performed, the building itself, are all the same as when Shinto was not divided and was regarded as a religion. This attitude is endorsed by Shinto religious leaders. Further, apart from the official classes, scholars are practically unanimous as to the present essentially religious nature of Shrine-Shinto.

Such is a brief statement of the facts, which neither side will dispute. In summing up it may be wise to make one quotation from a Japanese writer and also to give the opinion of another recognised Christian leader and statesman. Writing in the *Fukuin Shimpō* some years ago, Mr. R. Onomura remarked "The determination of whether or not shrines are religious is not a matter that lies within the province of government offices. It is purely a problem of knowledge and is to be determined by application of scientific method to the study of religion."\* Dr. Motoda, late Bishop of Tokyo, in a conversation that the writer once had with him remarked that while doubtless religious elements still existed in Shrine-Shinto, yet the authorities were determined to make it non-religious and all that is necessary was patience and sympathy on the part of the Christian public.

One thing is quite clear; it is neither sufficient nor helpful to adopt a *non possumus* attitude. The idea behind the government policy is a constructive one; it has as its object the consolidation of national life and thought. If the Christian forces really want to make a positive contribution, it is up to them to produce either an improvement in the present system, or else a substitute for it which will commend itself to the nation at large.

#### THE MISSIONARY CONTRIBUTION TO THE CAUSE OF UNITY

We have recently been asked by more than one person how a missionary can best help forward the cause of unity in Japan. The question incidentally reveals a welcome quickening of conscience in the matter, which is reflected also to a certain degree in the Japanese Church.

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\* Quoted D. C. Holtom, *The Political Philosophy of Modern Shinto*. p. 61.



Unity in Japan is primarily a matter for negotiation between the Japanese churches themselves. The day has passed in which the missions can do anything; though perhaps this needs some modification in view of the recent uniting of the Congregational and Christian churches, which has followed similar action in the United States. But certainly so far as the bigger churches in Japan are concerned the matter rests between them and not with any outside body.

Now however skilfully negotiations may be conducted, the obstacles to unity are of too serious a character to be overcome by mere deliberation. Real unity can only be achieved as a result of fusion by the Spirit of God. It is the fruit of passionate longing rather than of cold debate. Though the actual business of negotiation may rest with the representatives of the churches concerned, the inspiration which is essential for success is divine in character and is not confined to sectarian or to national bounds in its expression. Who knows but that under God South India may yet give a lead to Japan? Bishop Palmer in describing the progress of the negotiations there tells how that on more than one occasion the delegates reached an apparent deadlock, but they were conscious of Something above them which compelled them to go on.

It is in this direction that the missionary contribution can best be made. He can by prayer, by helping to create a spirit of fellowship and goodwill, by a ready share in all co-operative work, and by encouraging study, do far more to help the cause forward than by any number of organizations and resolutions. In this respect the missionary home, especially in the provinces, can become a real centre for promoting that spiritual oneness without which all organic unity will but fail.

It is in this direction in our judgement that the missionary in Japan today can make the greatest contribution to the cause of unity.

#### THE KINGDOM OF GOD MOVEMENT AND OURSELVES

In his timely article in the pages that follow, Dr. Kennard emphasises the part that should be played by literature in the Kingdom of God Movement. It is not our purpose to discuss his article in detail, nor to criticize certain obvious points which will suggest themselves to our readers; it is rather to emphasise his chief contention that we are not as yet making adequate use of the means

at our disposal. In this connexion the figures in Mr. Ebizawa's article are of an illuminating character.

After six months effort it is estimated that there has been an attendance of about 160,000 (including Christians) at the meetings. Allowing for growth in intensity as the Mission continues, at the end of three years the figures may pass the two million mark but at the most they are not likely to represent more than 4% of the population. Of the 160,000 above mentioned, under 8000 have signed decision cards or in other ways expressed their desire to enter on the Christian life. Judging by past experience, on a liberal basis about 10% of these will actually go on to join the Christian Church. It almost looks as if it were a case of *parturiunt montes, nascetur ridiculus mus*.

It is obvious that if statistics are any test of Christian work, such an effort will neither lead one million souls to Christ nor bring in the Kingdom of God in Japan. The situation despite the enthusiasm and spirit of co-operation in the churches cannot be called satisfactory. It seems as if two things are necessary.

The first is a radical re-thinking of our method of campaign. It is a significant fact that after the Great War had ended, the German High Command attributed their defeat not so much to the fighting qualities of their foes as to the effectiveness of their propaganda, and, they grimly added, it was effective because it was true. The Committee in charge of the campaign are in part alive to this lesson. The publication of a cheap edition of Dr. Kagawa's evangelistic books, the issue of the Kingdom of God Weekly, and the somewhat hesitating use of the national press are evidences of this. But we doubt whether even yet they fully realize the power and place of propaganda in an effort of this kind. There seems in many quarters to be a fear that such efforts may actually tend to divert people from the Church by providing a substitute for church attendance. It is forgotten if the people are led to Christ, and that if the Church really shews that it is the Body of Christ in this land, people will be inevitably attracted to the Church itself. Can it be that there is an unconscious fear that the Church will fail to attract? But this leads on to our second point.

A drastic rethinking and revision of methods is not going to make Japan Christian. It is only God who is going to make Japan Christian. He looks to the Church to be His representative, His



agent, in this task. Is it possible that it is in the Church that the present weakness lies? As *The Times* has aptly said "Service, rather than something to be done, is something to be expressed in character." Is "the character" at fault? We have been reading recently a book entitled *By My Spirit*, which describes God working in China. There is much in the telling of the story and in the personality of the writer which may not appeal to some readers, but the evidence of what God has done through him is overwhelming. There is one note which occurs again and again; the revival of the spiritual life in a place depends primarily on the revival of the spiritual life of the leaders. In place after place it was not until Chinese leaders and missionaries had realized their own sin and lack of spiritual power *and confessed it*, that anything happened. But when things did begin to happen, there was no staying of the power of God to revive and to redeem. Can it be that this is the message that the Church in Japan needs at the present time? May it not be that we will not "see the Kingdom of God come with power" until we ourselves are right with God?

## THE KINGDOM OF GOD MOVEMENT.— ITS STORY TO DATE

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AKIRA EBISAWA

In the Spring of 1929, at the Kamakura Conference it was recommended to the National Christian Council that it should take up the matter of planning for a special evangelistic campaign. On that occasion Dr. Kagawa pledged himself to give his whole time and energy, if such a plan were launched in the country.

As a result of this there was later organized a central committee for the Campaign composed mostly of members of the Evangelistic Commission of the Council and the "Kagawa Co-operators." The campaign was given the name of "The Kingdom of God Movement."

The plans for the Movement were reported to the Williamstown Meeting of the International Missionary Council, which was held in the summer of the same year, and they aroused great interest among the members. Indeed the movement as such was regarded as almost the child of the I.M.C. and so one for which they had a measure of responsibility. The following action therefore was taken with regard to it:

"The Committee has heard with gratitude and thanksgiving of the evangelistic movements inaugurated in China and Japan.

It thinks that the older churches can co-operate with and assist these movements.

- (a) by taking their plans into their heart and by carrying them steadfastly in their prayers;
- (b) by continuous and intelligent acquaintance with the development of these plans, and to this end the officers of the I.M.C. should be a channel for the communication of this information to the constituent bodies of the Council;
- (c) by sending carefully selected helpers to confer between the churches on the field and the older churches for such special service in connexion with these evangelistic movements as may be practicable and helpful;



- (d) by such measure of financial help as may be possible and wise."

On the return of the delegation from Japan, they reported to the central committee the warm sympathy and keen interest of the brethren abroad with the result that they felt fresh inspiration to go ahead in their plans.

The first step taken by the new committee was the calling of a conference of the representatives of the various Christian organizations. This was held in Tokyo in November, 1929, and was combined with the Annual Meeting of the Council and the special celebrations in connexion with the Seventieth Anniversary of the opening of Protestant Missionary work in Japan. At this conference the general policy of the campaign was discussed and it was decided to make a start proper at the New Year.\*

Special care has been taken in all the plans considered to avoid the mistakes of former campaigns. For example it has been decided that efforts will not be more or less confined to the cities and bigger towns but special attention will also be paid to the country churches and rural districts. Again, the Campaign is to be definitely of a Church-centric character. Its purpose is both to link up the Church, and the community and also to nourish the life of the Church itself. Local autonomy is emphasized as a policy fundamental to the whole movement. The district committee is responsible for taking the initiative in every move. A special effort is being made to make the campaign the centre of all the Christian activities of the country, at least for the period of the three years. Indeed the mobilization of all the Christian churches, Christian bodies, and all "who profess and call themselves Christian" has been one of the objectives of the Movement. Another feature is the emphasis that is laid on the follow-up work, so that the Movement may be as fruitful as possible:

While the campaign is still young, it may nevertheless be worth while studying some of the results so far. It has been very gratifying to see how many of the churches and other Christian organizations are taking part in the mission. This has been greater than ever before.

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\* For a full report of the proceedings on this occasion, v. *Japan Christian Quarterly*, January 1930, pp. 70 ff.

The campaign was inaugurated at the New Year by a series of special Prayer Meetings throughout the country, followed by mass meetings in six of the chief cities of the Empire. At the same time a statement of the aims of the Movement appeared in the columns of the leading papers in the country. The meetings everywhere were marked by a spirit of great fervour and enthusiasm, and gave promise of a real religious awakening.

During the six months that have followed progress has been steady. The Movement has taken deep root in the life of the churches as the following statistics shew.

Number of District Committees organized .....	65
Number of places in which meetings have been held...	105
Number of churches actively engaged in these .....	380
Number of enquirers signing cards to continue study...	7,913
Number of preachers assisting .....	407
Number of people attending meetings .....	161,602

Special emphasis has been laid on the provision of suitable literature for the mission, and in this respect those responsible for the campaign have been helped in a most efficient way by several of the organizations engaged in this form of work. For example, the Christian Literature Society has taken responsibility for the issue of the weekly newspaper *The Kingdom of God Newspaper*—a paper which already enjoys a circulation of over 20,000. It is now occupied with the production of a series of Evangelistic pamphlets, known as *The Kingdom of God Pamphlets*.\*

It should be mentioned that the central committee is responsible for the editorial work.

The Omi Mission Sales Department has presented the Committee with one million copies of Dr. Kagawa's leaflets as a part of their advertising programme and these are now being widely distributed through the local committees. Both of the Bible Societies, the British and the American, have published a special edition of the Kingdom of God Movement New Testament at the low price of ten sen, and the central committee is doing its best to push its sale. The American Bible Society report a sale of over 8000 to date.

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\* Fuller details about these will appear in the next issue of the *Quarterly*.



Among other literature specially recommended by the committee for the purpose of follow-up work is a newly published little book by Dr. Kagawa entitled *God and the Gospel of Divine Love*, (Kami to Seiai no Fukuin). This is a concrete and comprehensive study of the New Testament story, and should be of special use in the campaign. The publication of this book of 200 pages at ten sen a copy has been undertaken by the Fukuin Shokan under the direction of Dr. Walne.

Such then are the plans of the Mission and something of the results to date. There may, however, be some people who will ask, Why is such a campaign necessary? Are not the usual and quieter methods of the churches more to the point at the present time? The answer to this very reasonable question is that after seventy years of seed-sowing there is on all hands evidence at the present time of a very real opportunity for harvest. The doors are now widely open everywhere. The nation is looking for a real salvation after all the hard experiences it has been passing during the past years. People are looking for guidance as never before both in the national perils impelled by red thought, and in the individual suffering occasioned by economic distress. They are gradually coming to realize that the solution is to be found along spiritual lines, and that in the Gospel there is the only efficient salvation for the whole world.

What then should be the message of the campaign to the nation at such a time as this? It can be no better stated than in the words of the Jerusalem Conference, "Our message is Jesus Christ. He is the realization of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe.....In this world bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilization, and greater than the Christianity that the world has come to know. The Gospel of Christ is the only way of salvation to meet the longing for intellectual sincerity, social justice and spiritual aspirations. Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more."

How then can we help the Kingdom of God Movement to meet

the needs of Japan at the present time, and help establish the Kingdom of God in this Eastern Empire? What should be our ultimate methods of evangelization in this scientific age? Simply by following the way of our Lord Jesus Christ. We need to learn more the heroic practice of the Gospel which He gave, and the meaning of co-operation with Him. It is only thus that the problems of the world at large and of the Christian Church in particular will be solved.

“Pray! offer! and work!” is our motto. In its fulfilment will we discover that “the Kingdom of God is at hand”!



## JAPANESE CHARMS AND THEIR RELIGIOUS SIGNIFICANCE

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D. C. HOLTOM

Japanese social life is conspicuous for its widespread use of charms. It is safe to say that the majority of the Japanese people carry personal amulets and that the majority of the homes of the nation are guarded by sundry magico-religious devices in the form of lintel placards or talismanic symbols placed on the god-shelves. In the rural districts as many as twenty different forms of protective or luck-bringing charms have been observed above the entrance to a single shop. It is true that with the acquisition of a more reliable technique in business, agriculture, industry, hygiene, etc., magical reliance on charms is slowly passing, nevertheless the beliefs that support the older practice are still deeply rooted in the popular mind.

Two general classes of charms are to be distinguished in the Japanese usage, namely, folk charms and official charms. The folk charms include a large group of objects and practices, for the most part not directly derived from religious institutions, but dependant for their efficacy as well as their perpetuation on traditional popular magic.

Official charms consist of various objects and devices sold by shrines and temples and authenticated by the official seal of the dispensing institution. They rest, like the folk charms, on magical presuppositions supported by faith in the special efficacy of the deities of the shrines or temples from which they are derived. These two groups of folk charms and official charms overlap to a certain extent, yet the distinction between them is sufficiently real to afford considerable convenience in classification and study.

The most common Japanese designation for charm is *mamori*, a form which becomes *Omamori* in the honorific. *Mamori* is clearly related to the verb *mamoru*, meaning "to protect." The *mamori* include a wide range of objects either made by the people themselves or received from Buddhist temples or Shinto shrines and either carried

on the person or placed in a position of advantage in the home. Those applied to the latter usage are generally larger than the personal amulets and are called *Ofuda*, "great tablets" or *Mamori fuda*, "protective tablets." *Shimpu*, "god ticket" or "sacred ticket," is a general term for the magico-religious protective contrivances sold by the Shinto shrines. Another name sometimes met with is *gofu*, "protection ticket." This fact of a fairly rich terminology with reference to charms may be taken as an indication of a correspondingly wide and deep-seated usage in the national life. "Great tablets" and other devices made of paper, wood or other materials, and designed as both a negative protection against evil and as positive inducement of good fortune, are fastened at door posts, attached to lintels or out-sheds (for protection of domestic animals and household stores), erected on the god-shelf, or set up in fields.

It is not easy to keep a discussion of charms altogether distinct from the wider field of magic in general. As a matter of fact the former is merely a small area of the latter. The obvious relation of the English word charm to the Latin *carmen* is a clear indication of a fact otherwise well attested, namely, that in European usage the "charm" was primarily a mystic spell cast by the chanting or recitation of words believed to possess in and of themselves magical power or occult influence. The charm was first an incantation or enchantment mediated by words. It later came to denote "any material object or outward act, the possession or use of which is thought to confer safety or blessing, not by natural operation, but by occult virtues inherent in it, or mystical effects appended to it," (J. Martineau). The charm is either the material object or amulet worn on the person for the purpose of averting evil or ensuring good fortune, it is the spoken spell or outward act designed to the same end, or it is the effect produced by these agencies.

The Japanese charm indicates strictly the object of personal or household use whereby evil is magically averted or good fortune assured. In the case of the official charms, there is added to magical influences the authentication of shrine or temple that the special protection of some superhuman being is vouchsafed. Thus, as indicated above, the Japanese charm is magico-religious. It is generally involved in a process of magical causation, and at the same time, in the form dispensed by shrine or temple, it brings the



possessor into favorable relations with a powerful deity. Prior to distribution to the parishioner, it has been laid on the altar of the gods or vitalized by prayer and *norito* (a form of Shinto prayer) until filled to the full with the divine *mana* or essence. It bears the name and seal of the shrine or temple, and frequently enfoldes the name or printed image of the enshrined deity or group of deities.

The folk charms, made for the most part by the people themselves, offer a wide and fruitful field of study. The authors of the article on charms in the Japan Encyclopædia (*Nihon Hakka Daijiten*) have devoted practically their entire space to a discussion of the magical protection of house entrances. The numerous examples cited are practically all capable of classification as folk charms. The following different types are distinguished in the article under review:

### **1. Protection by the power of the name or image of *Kami* (Shinto deity) and Buddha.**

It was a popular belief of pre-modern Japan that sickness was caused by evil spirits and demons. In spite of the progress of medicine the old superstition lingers on into the present. These evil beings can be kept out by the power of stronger kami, hence the practice of posting up divine names and images at entrances. To the right and the left of the door ways of houses along the Tokaido one commonly finds the names of the two gate guardians of old Shinto written, namely, Ama no Iwado wake no Kami and Kushi Iwamado no Kami. Sometimes the name of the local tutelary shrine (*Ubusuna Jinja*) is thus used. Sometimes it is the printed images of the Nio Sama—the two guardian kings whose threatening mien commonly protect the approach to the larger Buddhist temples. The images of the Nio Sama are especially efficacious against robbery. Sometimes the house entrance is watched by an image of the great Shoki, the destroyer of devils (prevalent in the districts of Suruga and Owari). The Japanese have preserved from Chinese sources the legend of how the Emperor Genso in a dream saw Shoki catch and subdue a devil. Shoki is commonly represented as a Chinese warrior armed with a spear. Shoki images will also keep out bad colds which are caused by evil spirits. Japanese folk belief has tended to identify Shoki with the old Shinto god of physical strength and violence, Susa no Wo no Mikoto.

**2. Protection by the power of Kami and Buddhas mediated through materials that have been brought into close contact with these beings, i.e. by the mana of sacred articles.**

Bunches of bamboo grass that have been used in the rite of hot-water purification (Shinto *heisoku*), wooden swords that have been offered to Fudo Sama or to Oyami Seki Son, water from the famous Kimmei and the Gimmei Springs of Mount Fuji contained in bamboo tubes, a branch of the Chinese anise (*Shikimi*) that has been presented to the Buddha on the top of Mt. Ryuka on the occasion of a festival, an *emma* (Buddhist image) once offered at shrine or temple — these and sundry other similar devices, fastened up at house entrances will keep out robbers and the evil spirits that bring sickness and calamity. Rice spatula (*shakushi*) given out by certain shrines, may also be used as gate charms. They also promote good marriage, easy childbirth and the proper bringing up of children. This spatula charm has phallic associations.

Practices such as those just mentioned rest on the belief that a mysterious power is transmitted to objects that have come into close proximity with the gods, and that this power remains in the objects long after the direct connection has been broken.

**3. Protection through the power of the names of heroes and famous men.**

Brave and strong men are believed to have been able to ward off evil spirits by virtue of the courage they displayed before death. So it has been the practice of the ordinary people to post at house entrances statements that they are the descendants of heroes or that their houses are those of well-known brave men. The following are some typical examples:

“The house of Chinzei Hachiro Tametomo,” who is known as the strongest of the Japanese archers.

“The house of Seiseiko (Kato Kiyomasa),” a famous warrior under Hideyoshi and Tokugawa Ieyasu.

“The dwelling of a descendant of Sonin Shorai,” a popular Chinese warrior.

“The house of Sasara Sampachi,” a brave soldier of the Senkoku Era.



In one of Bakin's novels called *Yumiharizuki* the hero, Hachiro Tametomo, defeated a small-pox demon. This story is well known to the people who believe that they can ward off the small-pox demon by the use of the brave man's name.

The name Tsuribune Seikichi was a famous gate guardian charm of old Yedo. Seikichi was a bold and generous man who flourished in the Kansei period at the close of the eighteenth century. Once in the dead of night a devil called at his home and asked for shelter. The brave man took him in, and as a token of gratitude for the night's lodging the devil promised never to invade a home before which the name of Seikichi was posted. Each year thereafter on the twenty-fourth of May, people crowded to Seikichi's house at Itchome, Minami Hatchobori, Yedo, and received protective tablets bearing the hero's name. The practice has continued to the present.

#### 4. Protection by deception.

As a means of keeping evil spirits, in particular the demon of small-pox, from attacking children, the name of the threatened child and the year of its birth are posted at the house entrance accompanied by a statement that such an one is absent. The demon is fooled and takes up his search elsewhere.

Some years ago an epidemic, to which the name of *Osome-kaze* was given, prevailed in Yamanashi Prefecture. One of the symptoms of the sickness was the appearance of red spots on the skin. From this fact arose the name, *Osome-kaze*—*O*, honorific; *some* (*someru*), "stain"; and *kaze*, "cold"; hence, "great staining cold." Now it happens that in one of the greatest of the popular dramas of Chikamatsu, known as *Nozakimura*, the ill-fated heroine also goes by the name of Osome. Her lover with whom she finally commits double suicide, is called Hisamatsu. The details of the drama are common household knowledge among the Japanese people. With this information in their possession, the Yamanashi people hit upon a potent method for protecting themselves against the Osome cold. They wrote on paper the words, "Hisamatsu is absent," and posted the writing at the house entrance. In one case the formula was found to read: "Hisamatsu is absent but Johachi (the despised rival) is in." No demon of the Osome-kaze would ever enter a house thus guarded. These are examples of deceptive magic.

## 5. Protection by means of animals and plants.

This type makes use of representations of guardian animals or of plants and animals provided by nature with protective devices. Among numerous examples may be mentioned the printed images of the sacred dogs of Mt. Ontake and of Mt. Sambo, the picture of the head of a lion, dried honeycomb which carries with it the threat of the sting of the bee, the shell of the so-called *Heike* crab which bears on its back a face-like design of fearful aspect, a small stinging fish called *ebisudai*, spine bearing shells, the head bones of a spine-bearing fish called the *yagara*, or leaves of the needle-bearing holly. Demons of sickness and misfortune will avoid houses where they are threatened with the bite of dog or lion, with the sting of poisonous fish, or the prick of spine or needle.

## 6. Protection by the stimulating of fear of later punishment.

If, when devils are about to enter a house, they see the head of a salmon or other fish above the doorway, they may be stayed by the reminder that if they are caught they may forfeit their own heads. The head of a doll may be used in the same way.

## 7. Protection by herbs and medicaments.

Dried leeks hung at the entrance will keep out the evil spirits of epidemics under the theory that whatever has a strong odour or strong taste has a correspondingly active magical efficacy. Red peppers will accomplish the same result. A small bag of spices, called *toso*, commonly used to season the *sake* drunk at the New-Year's Festival, will also keep out diseases. In the vicinity of Kofu an herbaceous grass called *Uribyo* is hung up as a doorway charm to keep out sickness caused by excessive wet. In the same way a ball of medicine (*kusudama*) will ward off wandering spirits. In this connection should be noted the very common threshold charm of three salt cones set up daily at the entrances to restaurants, tea-houses, sake shops, and geisha houses. The usage originates in popular gate guardian magic, and, although undoubtedly now preserved in many cases merely because of the tenacity of custom, has its primary motive in protecting the house, and especially its female inmates, against the evil and disease of customers.



## 8. Protection by word spells.

An example of this type is furnished in an old poem reading: "All grasses and trees and all other things belong to the land of our great emperor, so that there is no room for demons." This is used as a gate charm to keep out epidemics. Here should also be classified those formulæ which drive out bad fortune by the affirmation of good fortune. For example the evil of small-pox may be mitigated, if not altogether avoided, by posting at the house entrance the following charm: "The pox are few, red swellings do not appear, the red colour is not deep, the white colour is very clear."

## 9. Protection by devices that effect magical causation through verbal association.

For example, at Katsunuma, in Kofu Prefecture, there is a practice of hanging the fruit of the Cape jasmine at house entrances to keep out whooping cough. The explanation lies in the fact that the name of the plant in Japanese (*kuchinashi*), has the same pronunciation as the expression for "no mouth," and if a child has no mouth, why, of course, it cannot cough. In the same way the leaves of the *nagi*, a large tree resembling the willow, suffice to keep out evil, since *nagi*, is the same after all as the *nagi* of *naginata*, "halbert," or the *nagi* that appears in the name of the most famous of all Japanese swords, *Kusanagi no tsurugi*, "grass mowing sword." *Nagi* is from *nagu*, "to cut away," or "to mow," and leaves of the *nagi* have mysteriously within themselves the *nagi* power to cut away evil. Similar cases are very numerous in Japanese magic. As a further example: *nanten* may have either a botanical significance, meaning the *nandina domestica*, or it may mean "misfortune change." *Nanten* charms are very common, especially in the form of small bars of the wood of the plant, worn on the person as a protection against injury and sickness.

As already indicated the official charms received from Shinto Shrines and Buddhist temples may be divided into two classes, namely, the larger domestic charms employed to protect household or field, and the smaller amulets worn directly on the person. The ordinary charm for personal wear is generally simply a paper folder properly sealed and designated and bearing within itself a device in the form of sacred name, divine image, representation of sacred

object, occult formula, etc., whereby the protective influence of religious institution or deity is magically mediated. The enveloping material is sometimes made of brocade ; the inner device is sometimes made of wood or metal. Occasionally it consists of a small pinch of sand, gravel or rice. There are no standard shapes or sizes for these personal charms. Each shrine or temple is free to determine its own form or forms. Sometimes a single institution will dispense a score or more of varieties. Types most frequently met with vary from a half inch to an inch or more in width and from two to four inches in length. The thickness is merely that of a few layers of folded paper. Forms with length and breadth nearly equal are sometimes found.

Charms for personal use are commonly carried in a specially constructed charm bag, either inserted in the girdle or hung therefrom, and often secured with a cord about the neck. Charm bags suitable for the use of children are obtainable in bright colours such as green, red or purple ; those for adults in more sober colours such as grey or black. They are sometimes sold at the business offices of shrines and temples ; more frequently at ordinary public stalls and shops near the sacred precincts. Those sold by religious institutions proper are often stamped with the official *imprimatur*. The smaller bags will hold only two or three of the amuletic folders ; larger ones will hold twenty or thirty. The charm bag is particularly well adapted to the native Japanese costume. When the individual dons international dress the charms may be shifted to purse or pocket. The inner flattened surface of the *obiage* used to support the woman's girdle at the back, offers a convenient place in which to pack away charms, and when bound tightly about the back brings the entire magical operation into a very efficacious position with reference to the wearer.

Protective tablets, intended for posting up as guardian charms at the house entrance or for elevation to the god-shelf, are for the most part made of a single sheet of paper or slab of wood. Here again there are no standard sizes or forms. Wooden tablets are commonly folded in paper wrappings. Specimens in the collection of the writer vary from an inch and a half in width and five inches in length, to larger sheets twelve to fourteen inches in width to eighteen inches in length. All bear legends showing the particular



human need which the device is intended to meet, as well as the name and seal of dispensing shrine or temple. Some bear pictorial representations of deities, shrines, altars or other sacred objects. Some are in the form of wooden boxes, approximately four or five inches in width, by ten or a dozen inches in length, by some three-quarters of an inch thick. The box form is marked on the upper surface with the name and seal of the original institution and a designation of the particular function of the charm; within is the magico-religious agency whereby the function is made operative. Regardless of shape or size, the charms and the protective tablets, made as they are largely of paper and wood, are notably impermanent. The devout worshipper is supposed to renew them yearly. This is not merely because the material itself degenerates rapidly but also because the protective influence itself tends to fade out with the passage of time. Charms are on sale at shrines and temples at any time during regular business hours. The simplest forms can be bought for a sen or so each; the large box forms may cost a yen or two. New charms are distributed to the proteges of tutelary deities at the time of great annual festivals or at the New Year's season. The authorities of the Grand Imperial Shrine of Ise, where the sun goddess, Amaterasu Omikami, the great ancestress of the Imperial Family, is worshipped, are particularly zealous in distributing new protective tablets to the nation at New-Year's time. Old charms may be returned to shrine or temple to be disposed of by the priests, or destroyed by fire or cast on flowing water and carried far away.

The use of the larger domestic protective tablets on entrances, inner door-posts, lintels, out-sheds and god-shelves has been mentioned above. Fishermen sometimes lash the larger wooden tablets to the prows of their ships in order to secure protection on the sea and a large haul of fish. Small shopmen, like restaurant owners, tea-house keepers and sake sellers, who are dependent for a livelihood on the whims of a passing public, are prone to attempt to gain favorable trade by this form of magical control. Taxi-cab drivers, dependent also on the chance smiles of fortune for daily bread and working in an over-crowded market, may occasionally be found suspending the charms within their cabs.

A further characteristic of these charms that should be specially

noted is their diversity of function. While it is true that certain charms have a general range of efficacy and are regarded as a refuge against whatever evil winds may blow, by far the greater number are definitely marked as operative in specialized directions. The charms are thus for the most part specifics. A home or an individual to be reasonably well fortified against the mutations of fortune and the machinations of men and demons, should be arrayed with a well selected panoply of official charms. Hereby the directness of the control is heightened and the briskness of the trade promoted. A devotee has to provide himself with a dozen or more charms where otherwise a single "blanket" protection might suffice. Certain shrines and temples have gained nation-wide notoriety for the potency of their talismanic specifics. The protection to seamen and travellers on the water obtainable at the Kōmpira Shrine of Kotohira, in Shikoku, the charm against stomach disorders (particularly intestinal worms in children) of the Ana Hachiman Shrine of Shimo Totsuka, Tokyo Fu, the famous Mitsumine charm against burglary, the childbirth protection of the phallic Anaba Jinja of Miyanoura in the Inland Sea, the charm against damage by flood dispensed by the Suiten Gu of Tokyo, the lover amulets and the easy-birth charms of Sumiyoshi Shrine of Sakai, Osaka, the little wooden tickets of Narita—the securing of these and other specifics constitutes a primary interest of the Japanese people and often requires distant pilgrimages at no inconsiderable expense of time and money. It is important to secure the charms of the most famous religious institutions, regardless of whether or not they are of general or specific nature. Every Japanese hopes to visit at least once in a life time Kōmpira Sama of Shikoku, where the deity who presides over destinies on the sea may be approached and appeased, the Toshogu of Nikko where the mana of the first Shogun may be gained, the Zenkoji of Nagano where the oldest of the Buddhist images of Japan is housed, the Shinshoji of Narita where Fudo Sama is worshipped, the shrine of the Sun Goddess, "the Great Imperial Ancestress" at Ise, and, more recently, the magnificent Meiji Jingu of Tokyo.

A list of the most important of the interests covered by specific charms would include the following: *Kanan yoke* for protection against fire; *Tonan yoke* for protection against robbery; *Suinan yoke*, against disaster by water (rain and flood); *Kega yoke*, against injury



in accident; *Anzan mamori*, for easy childbirth; *Akueki yoke*, against epidemics; *Nyonin fujo yoke*, against female impurity; *Kaiun yoke*, for improving fortune; *Kanai anzen*, security to the household; *Ryoko annon*, protection in travel; *Kaijo anzen*, protection on the sea; *Shobai hanjo*, prosperity in business; *Taigyo manzoku*, a big and satisfactory catch of fish; *Jishin yoke*, against damage by earthquake; *Enmusubi Omamori*, lover's charm; *Fukutoku Omamori*, for happiness and prosperity, etc.

A single shrine or temple will generally display for sale several different kinds of charms and protective tablets. Often the only differentiating mark is in the printed designation of the actual function of the charm. For example, the well-known temple to Kwannon Sama at Asakusa, Tokyo, formerly dispensed twelve different kinds of small personal amulets, namely, charms against disaster by sickness, against disaster by the sword, for love and respect (between husband and wife, and lovers), for protection in travel by road, against thunder and lightning, for protection in travel by ship, against intestinal diseases of children, against evil spirits, against small-pox, for improving fortune, against impurity and, finally, against fire and robbery. Just now only nine different forms are on sale. In form all of these Kwannon charms are identical, each one consisting of a small folder of white paper, making a flat packet one and three-quarters of an inch wide and two and a half inches long. All are marked on the upper surface with the shrine seal in red, and with a legend in black reading *Omamori*, and giving the official name of the temple, Konryuzan Sensoji. The special character of each charm is indicated by ideograms in red in the upper right hand corner. Within each is a text in Chinese from the twenty-fifth chapter of the *Fumonbon*—"The merciful eyes behold the masses; (she) gathers blessings boundless as the sea; the multitude of evils are defeated and scattered; O thou Myo on Kanzion!" To gain full assurance of safety the charm bag of the devotee should contain all of these devices.

The Asakusa Kwannon also advertises a powerful charm for easy delivery in childbirth. The cost is twenty-five sen. The device consists of four paper folders tied together with purple and red strings. The first part is one of the ordinary personal amulets of the Asakusa temple, identical with those described above, except

that it is marked *anzan*, "easy delivery"; the second is a similar charm against impurity, marked *Fujo yoke*; the third is a small diamond-shaped packet containing raw rice; the fourth is a larger folder containing a long strip of colored paper. The combined charm has been laid on the altar before the goddess and saturated by prayer with divine influence. The rice should be eaten by the pregnant woman either in its raw state as contained in the packet or cooked up with ordinary food. The practice of eating sacred rice as a means of securing superhuman protection in pregnancy and childbirth is widespread in Japan. The remaining charms should be worn close to the abdomen within the inner girdle; the expectant mother will thus be carried safely through the months of gestation, and the easy delivery of a healthy baby safeguarded. The paper girdle contained in the packet is merely symbolical. Magical gestation girdles of cloth to be worn by pregnant women may be purchased at certain well-known shrines and temples. They are worn wrapped carefully about the abdomen, especially during the latter months of pregnancy, and insure the impartation of divine strength to their wearers.

The official charms, like those of ordinary folk creation, are dependent for their efficacy on a diverse magico-religious reinforcement. In the case of the former, magical potencies are strengthened by prayer and ceremony carried out in connection with presentation before the deities. This presentation, or impregnation ceremony, is generally performed with large batches of charms at one and the same time, after which they are placed on general sale. In special cases, however, and in consideration of appropriate fees, individual services will be performed and the charms privately empowered. This is frequently true of the large tablets in which case the total bill may be as much as two yen or more. Official charms are accordingly regarded as more reliable than those of private or home manufacture. Practically all charms carried on the person, as well as the protective tablets placed on the god-shelves, are those purchased at shrines and temples, and properly authenticated with the sacred seals.

Authentication is secured and the proper transfer of the mysterious unseen influence insured by some sort of artifice which is generally concealed within the enfolding wrapper. This in turn is



pasted together so as not to be readily opened. In some of the gate guardian charms, however, the protective device is plainly exposed to view. The reason is obvious. Nevertheless, the people are commonly taught that they will be stricken with blindness if they open a charm and behold its inner *sacra*. It is this inner object that constitutes the charm proper. Classified from this point of view, the following main forms of protection may be distinguished.

**(a) Protection by the sacred name.**

This may be either the name of the shrine or temple or the names of the enshrined deities. Within both the personal charms and the protective tablets of the large shrine at Yoyogi, Tokyo, where the Meiji Emperor and his consort are worshipped is printed in red the ideograms for *Meiji Jingu*. Such forms as Inari Daijin, (Great Deity of Inari), Ikudama Daijin, (Great Deity of Ikudama), Kifune Daijin, (Great Deity of Kifune); are very prevalent. Sometimes the names of all the individuals of a group of deities are given, as in the case of the tablet of the Great Shrine of Izumo, wherein appear: Ame no Minaka Nushi no Kami, Taka Mimusubi no Kami, Kami Musubi no Kami, Okuni Nushi no Kami, Amaterasu Omikami, Ubusuna no Kami, and Ame no Hohi no Mikoto.

No case of an official charm has yet been found wherein protection is secured by the name of a living person.

**(b) Protection by the sacred image.**

This form is very common in Buddhism and fairly so in Shinto. Images are printed on paper in black, red or multi-color, stamped or burnt into wood, or moulded of metal or clay. Examples are numerous. The image of Jizo is especially efficacious in childbirth and in the rearing of children. Pictures of Daikoku and Ebisu promote material prosperity. The representation of Inari Sama riding on a fox ensures fertile fields and good fortune in the home. Fudo Sama, with a sword in one hand and a rope in the other, will keep out burglars. A picture of the Naminori Daikoku (Wave-walking Daikoku or God of luck) from the Sambutsudo of Chuzenji (Nikko) will stay the feet of robbers and ward off other dangers and evils, etc.

**(c) Protection by the representation of a ceremonial object.**

The representation may be printed; it may be a symbolic, material representation of the object, or, it may be part of the original object

itself. Here again examples are numerous. The most powerful purification device of Shinto is an object called by the name of *onusa* made by attaching streamers of cut paper and hemp fibre to a branch of the sacred *sakaki* tree. Sometimes the *sakaki* is omitted, in which case the object takes on a shape suggestive of a large duster made of paper. Symbolic representations of the *onusa* are made by wrapping a thin strip of white paper about a small stick of wood. This contrivance constitutes the amuletic center of charm and tablet from some of the greatest of the shrines of Shinto, such as the Ise Dai Jingu, the Yasukuni Shrine of Tokyo, and the Toshogu of Nikko. One of the charms from the Great Shrine of Idzumo contains a printed representation of the *onusa* accompanied by the name of the chief of the deities worshipped there, Okuni Nushi Daijin, "Great Land-Possessor Great God." The centre of the charms of Tsukuba Shrine where Izanagi and Izanami, the sky father and the earth mother of the Japanese race, are worshipped, is a small bit of white silk cloth that has once been part of the offerings presented to the deities. From Futami at Ise comes a small bit of sea-weed offering. A printed representation of the *himorogi* is sometimes met with. This is a sacred tree, hung with cut paper and hemp fibre as in the case of the *Onusa*, and surrounded with a sacred fence. The *himorogi* is probably the most ancient form of the Shinto shrine. Sometimes the protective device is a printed representation of the *shintai* or sacred object about which the shrine is built. From Kashima, for example, comes an earthquake charm depicting the sacred object in the form of a stone sunk in the ground, surrounded by a fence and approached through a *torii*. Local legend has it that the stone was crushed down by the hero-god on to the head of a large fish that was writhing in the bowels of the earth and causing earthquakes. It should be added, however, that the portion of the stone that shows above ground looks suspiciously phallic. Another charm from Futami (Ise) shows the famous male and female rocks bound together by a *shimenawa* (Sacred Straw rope). Pictures of Shinto mirrors and the "jewels" of Inari Sama, which again are probably phallic, are not uncommon. Behind all these operations is the principle that the ceremonial object, and, of course, its representation, share the mysterious power of the original deity, or of the rites in which they normally appear.



**(d) Protection by sacred texts.**

This form has been already described in the account of the charms sold by the Asakusa Kwannon of Tokyo, and requires no further exposition here. Sanscrit texts are frequently found within the Buddhist charms. Passages from the old norito are some sometimes discovered within those of Shinto.

**(e) Protection by material objects with magical associations.**

Within the lover's charm of Sumiyoshi Jinja, Osaka, are two pieces of wood, a male and a female stick, tightly bound together. The lover's charm from the Kifune Shrine near Kyoto similarly ties together a white and a red thread. The easy-birth charm from Kamo Jinja of Kyoto, is an arrow which pierces easily through all obstructions. The Takio Shrine of Nikko, which is a branch of the Futaara Shrine, sells a form of charm which when worn on the person brings children to childless parents. Within the charm is a bit of gravel. The gravel, however, has had an interesting history. In the mountains back of the shrine is a large rounded rock the shape of which strongly suggests the abdomen of a pregnant woman. Upon this mother stone, baby stones are placed and when they have become sufficiently saturated with impregnating influences they are crushed and made into charms called "baby-seed stones."

The Ana Hachiman Shrine of Tokyo dispenses a three-fold charm against intestinal worms and other internal troubles. First is a general protective amulet containing the names of the three deities worshipped at the shrine; second is a folder containing two small paper packages each holding two red balls. These are to be taken internally. Chemical analysis shows that they are neither more nor less than red paper. Unrolled they take on the shape of little red worms, wherewith other worms are chased out of the human body. Finally there is the most remarkable part of the whole device, namely a box about four inches wide, twelve inches long and one inch thick. Within are the ideograms of a great variety of worms and crawling creatures, each one pierced through with a nail. The box is to be placed up in the house facing the south.

Charms for protecting silk worms sold at Kokage Jinja of Kagori Village, Ibaraki Prefecture, contain pulverized stone obtained from grinding with a small stone on a mother rock that is shaped like

the cocoon of the silk worm. Behind all these devices one can easily perceive the principles of imitative and sympathetic magic.

The religious significance of the charm has perhaps already been sufficiently indicated in what has been written above. A concluding word may be in order, however. The charm brings to individual and to home feelings of control and security in dealing with situations wherein the sense of the ineffectiveness of ordinary human control is acute, and, consequently, wherein security and assurance are incomplete. They also deepen the feeling of intimacy between deity and worshipper. The sincere believer, fortified by charms of shrine and temple, feels himself in possession of an official certification that he is under special divine protection. With the extension of scientific control and the improvement of social co-operation it is to be expected that one of two things will take place; either these charms will be given up altogether, or the use thereof will be rationalized and the attempt made to make them the bearers of higher ethical ideals. As a matter of fact both these tendencies are manifesting themselves in contemporary Japan. The use of gate guardian charms is rapidly passing out in the large cities. Progress in the knowledge of valid cause-and-effect relations is making large inroads on the old magical controls. The fact that the Kwannon Temple of Asakusa, Tokyo, has abandoned the sale of charms protecting against thunder and lightning is typical. The general knowledge of electricity and the scientific means to be adopted in protecting against lightning have forever displaced the old thunder god and destroyed all interest in buying thunder charms.

The other tendency is that of rationalization. The Dictionary of Shinto Deities (*Shingi Jiten*), in its article on "sacred charms" (*Shimpu*) after calling attention, very properly, to the fact that the significance of charms varies greatly according to the stage of belief of the individuals receiving them, goes on to describe the state of mind of the well-informed modern man who may still continue to receive charms as expressive of the spirit of the shrine and as an indication of his allegiance to higher shrine institutions and to the nation.

Yet when the so-called scientific controls break down, man, rather than face life as utterly futile, turns ever again to the older way. And who shall say that he is altogether wrong? I recall visiting late one afternoon a great temple in the city of Osaka, where in



one of its manifold departments was a shrine where needy mothers sought aid in nursing their children. Milk shortage has often been, and still is, a severe crisis in the Japanese home. Evening darkness began to fall and the priest in charge began to close the doors. Just as he had locked the outer gate a young man rushed up and cried out, "Am I too late to enter?" "I'm sorry," replied the priest, "but you will have to return tomorrow morning." Even in the gathering dusk I could see the deep dejection and disappointment that covered the young man's face. "What is your trouble?" I asked him. "My baby is dying," he answered. "Are there no physicians in your town?" "Yes, and I have called them all in one by one and they have given me no help. My baby is dying because my wife can give no milk, I have travelled all day to come here to pray and get an emma to take back to her."

# THE CHRISTIAN MESSAGE AND THE EDUCATED CLASSES IN JAPAN

## A Study of some of its Difficulties

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C. B. OLDS

Why are not earnest and influential men in Japan in larger numbers taking enough interest in the Christian cause to identify themselves with the Christian churches?

This is a question the answer to which we would all like to know, especially as we are launching this year upon an extended evangelistic programme embracing practically all of the Christian churches. Believing that material at least for a reply might be afforded by a questionnaire putting just that question before representative thinking men in Japan, I wrote it out some two months ago, in both English and Japanese, and sent it out to about 200 picked men, half living inside of my prefecture (Okayama Ken) and half outside of it. The men were selected from some ten groups, approximately ten men to a group, ten inside and ten outside of the ken, all recognized as outstanding men. The groups included about thirty Christians in each of the two divisions, distributed under the categories of missionaries, pastors and laymen, with seventy non-Christians, representing educators, men of other religions, writers, doctors, business men, politicians and a miscellaneous class. To the letters thus sent out just about half as many replies came back. In order to make the replies definite, and yet leave room for careful thinking, I suggested eleven alleged reasons that might be advanced by people generally for lack of interest in the Christian cause, and asked each one making reply to record his opinion as to the order of importance among the reasons suggested. I also asked for reasons other than those contained in the list.

The replies elicited surprised me for the mature and detailed thought that had been put upon them, especially in the case of the non-Christian writers. The educational class made the best showing



so far as interest is concerned, 18 replies coming from a possible 20, which shows how deeply alive educationists are to the problem of spiritual culture.

Another occasion for surprise was that there was no unanimity of opinion as to the importance of the reasons advanced. Of the eleven reason indicated in the list there was hardly one that did not receive the first emphasis by some writer, while there was not one of them that the large majority agreed upon as being first. In so far then, the questionnaire was a failure, for it did not give a unified and categorical answer to our question. However, the immense variety in the replies is interesting as suggesting how complex is the problem that we have to face in planning our evangelistic programme.

I shall not undertake to reproduce all the many shades of opinion that were elicited, but in connection with each question will try and present the significant trends of thought which should be of interest and value to us as Christian workers.

The first question proposed was this:

1. Is it because men are so absorbed in other things which they consider more important that they pay no attention to Christianity?

Of all the reasons cited this perhaps bulked as of largest importance. More than half of the missionaries replying made it the predominant reason, and all but one regarded it as important. The pastors also were pretty well agreed that it is important though not of the first importance. They would qualify the statement by saying that while all society seems to be absorbed in the economic and financial problems of daily life, yet it is not a matter that affects Christianity alone, for all religions find the same difficulty. Materialism, especially as accentuated by the teachings of Marx, seems to have so infected society that men generally have come to discount the value of all religion and no longer believe that religion has power to affect a reformation of society or to modify human life. Men of other religions bewail the same tendency, though one thoughtful man says it is due to a lack of proper religious education.

The laymen are not so emphatic on this point as the clergymen, and the educationists are still less so, only a third of the number making much of it. Some say that not only Marxianism but Confucianism is responsible for it, with the result that religious

consciousness is little developed in Japan. Only in times of stress or discouragement do most people devote themselves to religion and then it is only as a sort of anodyne to their troubles, so that they are quick to drop it off again as soon as the skies clear. The rank and file, they say, regard religion as simply a set of forms that have to be maintained because of their usefulness in connection with births and deaths and the other major events of life.

One, and he a Dean in a Commercial School, would even go so far as to say that in order for religion to come to its rightful place in Japan, it must somehow be gotten into the public school system with credits given for work in religious subjects. This, he says, is a strong desire on the part of educationists. A noted critic writes, "The present only is important in the eyes of most people and so religion that deals with future matters may well be committed to religious specialists. Religion is a luxury and not to be indulged in by people generally until the necessary things are supplied." Another gives as a reason for the lack of interest in Christianity the fact that Christianity is generally regarded as the religion of capitalism, and they will not stand for that.

2. Is it because men believe that the teaching of Buddhism or some other religion is superior to that of Christianity?

Most missionaries regard this as a reason of but little weight, at the present time at least, however it may have figured in the past, though the head of a large Mission College puts it third in the list so far as her girls are concerned. The common opinion expressed is that the difference between religions has penetrated so little into the consciousness of the people that it is a matter of little concern to them which religion they hold, consequently unless people have become convinced that there is reason for change, they stay on in the faith into which they were born and take it as a matter of course that theirs is the best religion. The superficial presentation of Christianity on the part of Christian leaders is responsible for this, a leading pastor declares. One pastor sees a tendency to return to the religions of the past, especially Shinto; the reason for it, he thinks, is a wide-spread dissatisfaction with the civilization that seems to be the legitimate fruit of the Christian religion. The hereditary bias against Christianity as a hated and poisonous sect, therefore, still persists, especially among the ignorant classes.

There is hesitation manifest, even on the part of Buddhists making reply, of asserting categorically that the superiority of their own religion is a factor in deterring men from interesting themselves in Christianity now. Three of this number do, however, affirm it. One, a Nichiren priest, says the doctrine (*kyōgi*) of Buddhism is deeper than that of Christianity, while another declares that from a philosophical and nationalistic point of view, Buddhism is superior, an opinion that two or three educationalists also share. One, the Director of a government college, who knows the world well also, goes so far as to say that the doctrines and teachings of Christianity are inferior to those of Shinto, Buddhism and Confucianism, an amazing statement coming from such a source, that we can hardly credit. A Shinshu priest makes a more balanced statement when he says that Christianity is superior in that it puts more emphasis on life and conduct, though in doctrine (*kyōkun*) it is inferior. This would apply of course to the Mahayana type of Buddhism, in his judgment. Several think that Christianity is too narrow, and laugh at its professed values; but most are inclined to regard all religions as of value in teaching the way to God, and to respect and commend them accordingly. This is a hopeful sign thought we might wish for a little better discrimination.

3. Is it because men think that the Christian system of thought and life is not adaptable to Japan?

The opinions expressed in regard to this question are about equally divided. Some say that it counts for nothing as a reason for not accepting the Christian faith, since the Christian religion is adapted to Japanese conditions, while others just as emphatically assert that it is too foreign to the national genius to make it possible for it to secure a firm foothold. Let us look at the statements in detail.

Some hold that it is simply unreasoning prejudice against ideas that are supposed to be inimical to the national life that keeps men from accepting Christianity's teachings, and that therefore when this prejudice is dispelled Christianity will have a clear field. Such men think also that the anti-foreign wave has practically passed by, or had until it was revived by the recent anti-Japanese legislation, which has caused a recrudescence of national feeling and hatred or apathy toward Christianity. Others go into the question of national welfare more deeply. To every loyal Japanese, they say, the preservation of



the national ideals is of first importance and they are not a little worried lest the encroachment of Christian ideas may result in injury to the national spirit. It is the oft-reiterated statement of the men answering this questionnaire that the worship of ancestors and of the Imperial house is central in Japanese culture, and that therefore unless this is recognized and a place made for it in Christianity the Christian teaching has little chance of being universally accepted. The whole question of the meaning and the place of the worship of the shrines has been brought out into the light again by the recent discussions and we cannot dwell on it here. We can only hope that out of this long controversy a *modus operandi* may at length be worked out satisfactory to all. In the meantime we must heed the injunctions that have come out of this questionnaire and see the point of view that is shared even by the most thorough-going Christians, namely, that in teaching Christianity we cannot ride roughshod over national ideals but we must learn from Buddhism and Catholicism, as we are urged to do, the science of adaptation, though without compromising the fundamental ideals for which we stand.

"There is no essential disharmony between Buddhism and Christianity, if studied deeply"; says one man, "both find a common basis in love. Therefore," he concludes, "we must study Buddhism thoughtfully." President Daikubara of Doshisha writes: "We have much to learn from Buddhism and the other agencies that worked during the Tokugawa era to develop the wonderful culture that came out of it. We must catch the spirit of that culture also and incorporate it into our own thinking and methods of Christian work."

Another declare that if Christianity were more fully nationalized our people would be interested in it, and the statement is borne out by such movements as that connected with the *Kibo* magazine during the last few years. Here is an organization of over a million members probably, started and led by a man who was educated in thorough-going Christian idealism and whose cardinal principles are the Christian ideals of faith, hope and love, but worked out in thoroughly practical ways and with a strong nationalistic impulse. The result is that it has captured the imagination and allegiance of a vast number of people, to whom it has become almost a religion, though it does not profess to be such. The same might be said also of Tenko Nishida's wonderful movement which may be characterized

as almost supra-religious, if the Kibo movement is regarded as infra-religious, for Mr. Nishida writes, "I speak not as a teacher of religious truth but as one who puts it into practice."

Surely this problem of adaptation is one of the greatest that the Christian movement has to face. For some reason the Christian church doesn't seem to have found its proper stride in Japan and criticism on the part of thinking men is rife. This criticism as revealed in the questionnaire, extends all the way from unreasonable dissatisfaction with Christianity's fundamental teaching and philosophy, to its methods of worship, its organization, its spirit of exclusiveness and its half-heartedness in propaganda, all of which we must take into careful consideration.

4. Is it because men are unwilling to break away from ancestor worship or hereditary religious belief?

Here also there is great divergence of opinion. Some say yes, with emphasis, and some say no, quite as emphatically. The consensus of opinion seems to be that while to break with the traditions of the past is not impossible, it is yet practically difficult, and will be, until there is a more widely diffused understanding of what Christianity stands for and until it is more fully assimilated in thought and action. Change in this respect is of course going on more rapidly in the cities than in the country.

The pastors are more alive to the situation than the missionaries. The latter do not seem to realize the force of habit and inertia, and the power of loyalty as a deterrent factor. A Shingon priest says, "Fear lest they be thought guilty of disloyalty to ancestors and to the national ideals, makes men hesitate long before making any change in their religion." A Shinshu priest, on the other hand, declares that when a high religious consciousness is developed, men can and do break away from their allegiances, while Mr. Nishida declares that it is becoming more and more possible. This is also the opinion of most of the educationists. "If the new religion is demonstrated to those concerned, as superior," says one, "the change is not difficult, though the fact that in the Tokugawa era it was not possible for one to change his religion makes some men think still that they can not or should not change now, while still more think that there is nothing to be gained by change since all religions have the same end in view." "Rather than urge for a change of

religious forms," says another, "a more through-going study of Buddhism should be made with a view to showing men in what respects Christianity is superior and how the new ideals and principles may be added to what they already have. Thus," he says, "by the operation of the principle of selection, the old and the new may by proper instruction be brought into harmony."

5. Is it because men are unwilling to adjust themselves to the high moral standards of Christianity?

There seems to be a general reluctance to discuss this question. Many say yes, and many say no, but without comment. The Christians are more inclined to attach importance to this than the non-Christians. The upshot of the discussion, so far as it is seriously considered, would seem to be something like this: most of those representing other religions do not think that the Christian standard of ethics is any higher than their own; some think it is even less so, though where this thought prevails it is clearly recognized as due to lack of knowledge of what the Christian standard is. Most people are not afraid of high standards, it is asserted; rather they are desirous of standards higher than what Christianity is giving them. Many feel, however, that Christianity is unnecessarily strict along certain lines, as for instance the use of *sake* and tobacco, and the sex relationships. Religious teachers who insist upon such strict principles are regarded as slaves to their ideas and are not therefore to be followed. "Peoples' moral standards," says one pastor, "are generally low and they do not know what the standard of Christianity is because they have had no one to teach them. If they dislike it, it is the dislike of prejudice—rejecting without tasting. But evangelism and education will cure this." One Shinshu priest says, "People who are only formally moral and shun the hard things of life shun Christianity;" while the Nichiren priest says, "It is not possible anyway for a religion to live up to its teachings," and still another priest scouts the idea of a superior Christian ethics. "Rather," he declares, "the Japanese principles of ethics furnish a sufficient road of progress and advance for all peoples."

6. Is it because Christianity is inadequately presented by an under-educated ministry?

This is a matter that has been much discussed, and so we should welcome whatever the questionnaire may add in the way of light.



What say people? In the first place nearly half of the correspondents are nonchalant, either saying that it is no reason at all, or else making no mention of it in their lists. But by those who do answer in detail there are some significant things said. Most of the missionaries regard it as a reason but not an important one. Most of the pastors, on the other hand, stress it, regarding it as a very potent and valid reason for Christianity's lack of success. One pastor says, "In our spiritual training and in our moral training, we are deficient." Another, "our knowledge of Japanese history and traditions is inadequate, and it is imperatively needed," another, "we are lacking in power to lead the thought of intelligent people"; and still another, "our sermons are too poor for the intelligentsia and too exalted for the common people," a sentiment upon which the comment of the Nichiren priest—the only Buddhist answering—throws light when he says, "There are more good pastors than poor ones, but the common people understand the poor ones better."

Only one of the pastors is satisfied that the ministry is adequately educated, and he is a metropolitan pastor. Half of the laymen are satisfied, but of the other half one says, "The people are tired of moral sermons"; another, "They are lacking in social outlook and in common sense"; another, "There is no lack of education in the ministry but there is lack of enthusiasm and faith and even of moral character."

Most of the educators are satisfied apparently with the educational standard of the clergy, regarding them as better educated than are the teachers or priests of other religions, though there is desire on the part of some for better training in science, and on the part of others for more interest in current thought-problems such as are related to social welfare and economic improvement. "Too much preaching of dead doctrine and too little preaching of living issues," says another. The Christian headquarters should advise their workers," he continues, "to emphasize the latter, and yet," he wonders, "do the Christian authorities wish it?"

It is interesting to see how often the demand for better moral qualifications comes up. "Not better education but better character." "Greater humility of spirit, greater personality, more common sense, more enthusiasm—this is what we desire in pastors," says the non-Christian head of the local medical university. "We want laymen-

like pastors," he continues, "not to be great but to be servants; not glorying in their own teachings or achievements but humble; learned but not boastful; filled with the servant consciousness not the hero consciousness,"—such is his demand. While in conclusion, Mr. Nishida says, "Pastors do not adequately present Christianity either in their teachings or in their lives. This is the great stumbling-block to the adoption of Christianity's high ethical principles. It is because they are not sufficiently educated. It is because they are too keen on proselytizing," he says.

7. Is it because the Christian forces are more eager to build up their churches and their system of beliefs than to get the principles of Jesus into operation, regardless of church success?

Yes, say some forty; no, say six, while the rest say nothing. The voices raised in assent to this suspicion in general are not Christians (though there are earnest men among the Christians who recognize the justice of the allegation and lament it), but non-Christians—educators, critics and other writers. "Too much eagerness on the part of the churches to save themselves first," says one missionary, while a pastor regrets that becoming a Christian to most people means chiefly helping to assume the burden of church support, while "strife among the sects for pre-eminence," says another, "is revolting to people generally." "There is too much of professionalism about the whole movement," says a layman, "that repels the public. The pastoral office is too much regarded as a means of livelihood, whereas what is needed are men like Paul and Peter and Kagawa, who will give themselves without stint." "There is too much eagerness," says another, "to uphold one's own particular faith against the rest." People don't want new creeds or dogmas but they do want the abundant life that Christ gives.

"Why," says one prominent politician, "do we make so much of the unfortunate distinction between believers and unbelievers? This turns people away." "Why," asks a primary school principal, "are we so anxious to draw in the net in all of our evangelistic meetings, rather than let the gospel message make its own appeal?" "And why," queries still another, "instead of urging the bourgeois to prayer, do we not urge them to a right life? By a few minutes of religion each day people are made to forget the injustice that is rife, the rest of the time. Therefore the common people do not like Christianity.

If we assembled less in our churches," he declares, "and went out into the streets to work for the common people, the results would be different." Perhaps he is right.

8. Is it because the Christians do not practice the principles of Christ as they profess to do?

Yes, yes, say 70 out of the 100, while five say no, and the rest are silent. But we all know the scandalous charge against a Christianity that produces Christians that are such in name only; and we know how hard it is to meet it, for the dictum of "by their fruits ye shall know them," is just as true now as it was when it was first spoken.

But not many would put it first as a cause for Christianity's failure to reach Japanese; perhaps not enough do. Here is what they say: "The Christian logic is good but the Christian practice does not measure up." "Humility is Christianity's principle, pride and self-seeking the Christian's practice." "Christians are supposed to love one another but between themselves, as sects, they fight one another." "There are model men among them, but the majority are of the other kind." "If the majority of Christians lived up to their profession, in all probability the religious aspect of our country would be completely changed." "Yes," says one, "this is so, but rather than the failings of individual Christians it is the politics, diplomacy and militarism of so-called Christian nations that raise doubts within us."

And then there are more specific charges and demands. "The abstract idea of God," says a prominent novelist, "does not satisfy us while oppression is rampant in society. If people are to be reached with a spiritual message, class distinctions that undermine the principle of equality must first be done away." And another: "While capitalism is not in harmony with the Christian idea, yet the persistent effort by the Christian churches to harmonize the two is a pregnant cause for their lack of success." "They are too easy-going and sentimental;" says a leading socialist, "they do not seek sufficiently to help the unfortunate, they do not sympathize with the working-man as Christ did; they are satisfied rather to gather about their organs and sing and pray and sentimentalize." "And as for Christianity in the large," says another, "look at America. By America's attitude toward the immigration question and by her race



prejudice, the principles of the Christian faith have been belied, and that is why Japan is not more interested in the Christian propaganda." Surely these are harsh words, perhaps unduly harsh.

But there are mitigating opinions. One man says, "yes, but 'harmonization of word and deed' (*genko itchi*) is most difficult of realization and the failure is not confined to Christianity. Rather Christianity goes ahead of other religions in measuring up to its high ideals. And even if there are hypocrites, that doesn't invalidate the ideals." "Men generally have great confidence in Christians," says a prominent banker, and, he might have added, they are much sought after for positions of trust, as has been so often said.

9. Is it because men are looking for an eclectic religion that will combine the best elements of all the religions and be superior to them all?

Answers to this question are surprising in that, whereas there has gone out abroad the oft-expressed opinion that that was the direction in which the minds of thinking Japanese were tending, there seems to be little evidence of it in the replies that have come in. It *was* a hope, it was admitted by many, but it has long since past and it is regarded now as an idle dream, impossible of realization.

So much at least, as regards the emergence of a new, formally organized, synthetic religion that shall combine the strong elements of all. There is quite universal agreement on that point. As for the enlargement of the religious horizon and the acceptance of new ideas from religions other than one's own so as to enrich the content of one's religious faith and practice, there is not doubt that that movement is growing. The extreme popularity of the Kibo movement is a case in point, as has been already indicated. Also the widespread interest in Mr. Tokonami's "Three Religions Conference" several years ago, which would even indicate a desire for some kind of a religious *rapprochement*. Even our Nichiren priest hopes for the coming of a new saint to lead us, greater even than Shaka or Christ. While one of our Christian leaders declares that there is a hope among the intelligentsia that through the contacts that are being made between East and West there may come about a harmonization, not only of the civilizations but of religions also, and urges that Christianity may well regard its mission to be just this—which will be the fulfilling of the law and the prophets.

It should be noted that it is the Christians chiefly who are looking out in this direction with hope and faith, though one famous literary critic says, "Rather than expect the development of a synthetic religion, there is an ardent desire and hope now manifest that there will be built up a new, socially minded ethical ideal that will result in a new social structure." But isn't this exactly what the religion of Christ leads to and shouldn't we press on unfalteringly to the realization of this as Christianity's major enterprise?

10. Is it because Christianity is too intolerant of other religions?

Here there is marked difference of opinion. There are those who declare with vigour that it is one of Christianity's characteristics that she is intolerant, and there are those who, on the other hand, are just as insistent that Christianity's toleration is its strong point. Both groups are alert to defend the attitude taken as the proper one to take. One, a pastor, says, "There should be no tolerance for those sects whose ideals are so low that we cannot countenance them." "How can monotheism be tolerant of polytheism?" asks another. "Rather we are inclined to be too tolerant," says a third, "and the result is lack of zeal." And the one-time mayor of Okayama, and a Christian, says, "Intolerance is not characteristic of Christianity alone but of all conscientious people of conviction. If there is conviction, men cannot be tolerant; if they are, they will soon lose their conviction."

A layman, on the other hand, admits the truth of the charge and says, "Yes, and it is for that reason, namely, the shallow thinking and intolerant spirit of Christians in general and of pastors in particular, that Christianity is disliked." The best defence that most try to make is that Christianity is more tolerant than Buddhism or the other religions, a statement that might perhaps well be challenged.

The attitude of one prominent layman approaches, however, what may be considered our proper Christian position. He cites the existence of religions with ideals so low that we can well forgive intolerance toward them, but continues, "Rather, however, Christians should have for such a deeper love. This," says he, "I desire without ceasing. In the presence of great love there are no enemies." "If the welfare of society is the end in view," says the present mayor of Okayama, "every religionist should with humble attitude be able to find an acceptable way of presenting his teaching. This is what I

hope for in connection with the Christian cause." Mr. Nishida comes closest of all perhaps to what should be the Christian ideal. "We must not compromise," he says, "but declare the truth as we have it, though with broad-minded tolerance. For we must realize that at the same time with ourselves there are many others who are working for the salvation and welfare of men, though confessedly from a different platform from our own."

And why not? Is there any advantage to be gained by our attitude of superiority, or as though we held a monopoly of truth? Rather isn't this a prime reason why we should expect the Christian propaganda to be feared and hated and opposed by those who are entrenched in their own convictions? Not more toleration is needed, perhaps, of a sentimental sort, that surrenders conviction and becomes namby-pamby, but more understanding, more sympathy, more love and more will-to-cooperate on the basis of loving and invincible goodwill.

11. Is it because religion in any form is regarded as a spent force and is no longer needed?

"Yes, I really believe it," says a great critic. "Christianity and Marxism now stand opposed," says another, "and most young men believe that Christianity is unable to solve life's problems." "People may still believe in the mission of religion," says yet another, "but what they see is religionists boasting of what their religions can do but with no evidence given them of the power of those religions to transform politics and rebuild society, and therefore they say, religion is a spent force." "Radicalism is spreading the idea," says a missionary, and "there are socialists who would put an end to all religion" reiterates a pastor. A leader in the Socialist Party says, however, "Religion is not a spent force. It shall not be so! If we hold aloft the true cross, relieve the poor and oppressed, abolish capitalism and preach sacrifice, and show real sympathy for the laborer, a new gospel will be born." "Scientific study," says another, "has wrought great changes in our thinking and in the conditions of our life; consequently the old religious sanctions that have not been adjusted to the changed conditions have lost their force, but with religion as such it is not so."

Religion a spent force! The suggestion is greeted by a chorus of noes. Almost with one accord our correspondents repudiate the



suggestion. "Religion is not a spent force," says the head of our Medical University, and he is not a Christian. "We must have religion in our lives," he says, "to give peace of soul; and yet"—and here is the rub of what he says,—"And yet it is a question how far Americans and other Westerners really respect and work out the principles of Christianity in their daily life and business." "Religious leaders must be more active and determined, for salvation is to come only through religion," says a clerk. And a leading Shintoist in this city expresses it perhaps best of all when he says, "So long as men differ from one another in all that makes up life, religion will be necessary. So then, with faith as a basis, religion will continue to heal the sick, help the weak and relieve the oppressed, and in this will be made manifest the works and the grace of God."

Little space can be given to other reasons that are advanced outside of the suggested list. But among them the following are given. "Separation from the mother church, resulting in lack of unity in doctrine"—this of course from the Catholics, and there are two of them who so agree. "Failure to preach the whole Bible,"—this from a fundamentalist. "Christian services not made sufficiently attractive—lack of reverence, lack of dignity"; "preaching not good enough, not scholarly enough, not on fire enough, not sufficiently prepared"; "nothing done by Christianity to restrain the world war"; "race prejudice manifested by Christians and Christian nations"; "lack of union in evangelistic effort"; "Why don't we get our Christian forces together more, so as to develop *esprit de corps*, as other religions do in their festivals, etc.?" "why don't we unite with the Episcopalians and the Catholics in this union evangelistic enterprise? Catholicism with its ceremonies, appeals more to the Japanese than Protestantism"; "too much dependences on figures"; "religious propaganda too professional, too perfunctory, too mercenary"; "science has usurped the place of religion"; "too much is made in religion of the physical and the intellectual, and with too great emphasis on political freedom, with the result that Christianity has lost something of its inner power and authority"; "the growing lust for pleasure and material comforts has blunted the spiritual sensibilities"; "Christ has not been made sufficiently central in preaching; a new baptism of the Holy Spirit is needed"; "Christians do not give enough, nor sacrifice enough"; "we are too impatient for quick

results; it took 300 years for the Tokugawa era to accomplish its cultural training; it should take Christianity many centuries of sacrifice and diligent work"; "preaching is too much confined to the churches; Christianity's chief work perhaps, should be done outside of the churches."

It is hardly necessary to add to this list, though we might go on indefinitely. What is the upshot of it all? Isn't it this, that we need more love—love in action? "The love of Christ constraineth us," said the apostle. Does it in our case? Is that our weakness? Is that where our Kingdom of God campaign is likely to break down? The suggestions that have come out of this questionnaire are largely negative, it is true, and a bit disheartening. It should be followed perhaps by a similar investigation that would bring out the strength of the Christian appeal. These suggestions, however, should not discourage us, but rather cause us to gird up our loins anew and with new determination move forward to the accomplishment of our great task.

"We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift;  
Shun not the struggle, face it; 'tis God's gift."

## THE CO-OPERATIVE MOVEMENT IN JAPAN AND ITS PART IN THE CHRISTIAN SOCIAL PROGRAMME

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TOYOHICO KAGAWA

“Why don’t Christians stay in the Church?” Very frequently I am asked this question by critics. In one short sentence I can answer it: The chief reason is that church members are not living up to the teaching of Jesus Christ. He taught us to love one another. “By this shall all men know that ye are My disciples, if ye have love one to another.” Jno 13:55.

The mutual aid system inside the church is very poor. Protestantism despised economic enterprise and even charity. Luther and Calvin, the Protestant reformers, both looked down on economic expressions of the Christian spirit. Guilds and Mutual Aid Associations were actually dissolved at the time of the Reformation. Then came the French doctrine of *laissez faire*, which doubled the persecution of pre-Reformation ‘Mutual Aid’ ideas. As the result of all this the brotherhood movement, one of the greatest and most characteristic manifestations of early Christianity, has left the church in modern times, and has established itself in secret societies, in labour unions, and in the many variations of the Co-operative Movement.

We need to welcome back the system of mutual aid into the Protestant Church and re-establish it among us. Otherwise church worship will be a mere rainbow in the air, its organization an empty carcase of individualism. If this seems strong language, consider the following facts.

Japan’s population is the densest of any nation in the world for its arable area. Fifteen Japanese must live in a space that supports one American. The income of the Japanese on the average is little more than one-fifth of that in England and one-sixth of the average income in America. Since 1920 business depression has brooded over the nation with ever deepening menace, and the 1923 Earth-



quake destroyed one-eight of its wealth in a moment. This last year has seen more labour trouble than in any previous one, and unemployment is daily increasing. The other day I received a letter from a Nagoya labourer. The substance of it was that 'Loving-kindness' is a mere bourgeois theory. How can proletarians love one another," he demanded, "when they are so desperately poor?".....

The church must meet this situation. The times demand a radical readjustment. Japan's economic condition demands it. Russia's communistic challenge forces it.

But somebody will say that the effect of mutual aid societies will only be to increase the number of rice Christians.

I do not think so. Love is a thing that is transmitted. Love is contagious. When a person is loved, he will transmit that love to others. Babies that are loved become adults who love other babies. And unless we afford a practical expression of love through an effective mutual aid system in the church, its members will not know how to love others, and the church will never prosper.

The weakness of the Protestant Church lies in the fact that its members are too individualistic. They come to church only to worship, and do not have connection with one another as in a living organism. As a church-group they have no programmes for social betterment. Individuals among them manifest an interest in purity and in prohibition. But as organized movements, the purity and temperance programmes have had to move out from the church and become the *Kyofukai*, the *Kakuseikai* and the *Kinshukwai*. Aid for the unemployed and for paupers left the church and became district committees. The church meanwhile holds on to its big buildings without housing in them any service for the weak and oppressed, such as Jesus Christ taught in the 25th Chapter of Matthew and in many other places.

This plan is becoming intolerable. The young men of Japan find the church very vacant. Sermons sound to their ears like whistling wind. They do not understand vague prayers which are not put into practice in practical living. History teaches that when the church sinks into individualistic mysticism and has nothing to do with society, as it did in the Eastern branch, it loses its influence or even dies out entirely. In contrast to the fate of the Eastern

Church, is the history of the Church of the West; at the period when it had the Brotherhood Movement it was very prosperous.

But *how* can we organize mutual aid societies inside the church?

It is very difficult to have a strong mutual aid society with only one small church. At least a thousand Christians are needed to form a good mutual aid society, adequate to guarantee a sufficient sick benefit. I have been making attempts in Kobe, Osaka and Tokyo, at having separate societies for the past eight years. Through these experiments in each of the three cities I have learned the necessity of having larger groupings, of from one to two thousand members, for thoroughly satisfactory results.

In the Tokyo Society, started just after the earthquake, we had a membership of three hundred and fifty at the start, and expected it to grow larger. Instead it dwindled, because the idea had not yet taken root in the churches. The Christians were relatively prosperous, too; but they were not converted to social responsibility nor educated in the Co-operative System. At present the membership of this Tokyo Society is just under one hundred. Fifteen yen a month is all that can be allowed to each sick person with such a membership. With a thousand members, the Society could pay forty yen a month *per capita* for six months, and half that amount for the following six months according to my estimate. This would afford a good prospect for recovery for persons suffering from that very prevalent disease, tuberculosis.

Therefore my suggestion is to establish a National Organization with its headquarters in Tokyo, organize it on a solid basis, and use this Tokyo Mutual Aid Society which is already in existence as its nucleus. Let good business management unite with the Christian motive. Let us first endeavour to enlist a thousand members from among the churches of Tokyo, and then branch out and recruit also from the churches in other and in rural districts especially. Both in city and country, make the local churches branches of the national organization. Let the pastors be responsible for promotion and for reporting to headquarters in case of illness, also for advancing funds to the patient. Such a mutual aid society will greatly help the country Churches. From thirty to sixty percent of pauperism comes from disease, and the poor Christians in the poverty-stricken country districts will find the mutual aid society a godsend.

If the missionaries all over Japan will join first, this will greatly encourage Japanese preachers to do so. And if Mission Boards will contribute to this interdenominational mutual aid society, it will be a great help to the Kingdom of God Movement.

Side by side with the sick co-operative, or mutual aid society, we should operate a Hospice Movement in Japan. Such a hospice would give lodging for fifty sen a night to Christians who could show their pastor's certificate of baptism. Country Christians would be tremendously helped, for as the peasants in the villages are very poor, they cannot visit the big towns nor cities. If a hospice were established, they would come to the city to study economics and other practical subjects to take back to help their rural districts.

Such hospices could be utilized as meeting-places for Gospel Schools for the training of lay evangelists for the Kingdom of God Movement. There should be one in each large town. Hundreds and sometimes thousands of people can sleep in the big free hospice of Tenrikyo in Tanbaichi. Thus Tenrikyo is able to have mass conventions. If we Christians want to have a mass meeting for peasants, we must provide some plan of this nature for their entertainment. Such a plan, too, is an easy way to begin to develop the Mutual Aid and Co-operative Movement in the Church of Japan.

Tokyo, Kobe, Osaka, Kyoto, Nagoya, Nagasaki, Sendai, Fukuoka, and Sapporo to start with and other towns later, must have these hospices which also serve as Christian centres. If we could manage to get one or two rooms in the Tokyo Y.M.C.A. Building for such a Christian hospice, it would be ideal.

Beginning with mutual aid societies and hospices, as Christians gradually become proficient in the operation of co-operatives, they can extend their plans to include other varieties, especially in the rural districts where community organization is a desperate necessity. Producers and Marketing Co-operatives, Credit Unions and Consumers Co-operatives, and Co-operative Insurance Societies for Education, Accident, Fire, Harvest, Maternity, Old Age, and Life (Death) can all be promoted by Christians, by pastors, as their answer to the challenge of Marxism, as elements in the Christian world order of love-in-action.

Establishing the Co-operative Movement securely in Japan, will be the first step to the Christian Co-operative Internationale. China will obviously be the next field.



While the Nationalist parties in that land are struggling with each other, they forget the economic projects necessary to save their country. Missionaries must help along the economic re-organization of China by starting Co-operatives. In China labour is cheap, and they can manufacture good Oriental paper, rice paper. A Paper Manufacturing Co-operative would be a simple thing to start. Wool can be provided very cheaply from the north of China, too, and they could start a Co-operative for the weaving of those wool rugs, known as 'Pekin' rugs. A Silkworm Raising Co-operative Society would succeed anywhere in China. The first thing to do is to raise the mulberry trees. This can be done in one year from cuttings. Egg Raising Co-operatives could dry eggs for material for cakes, for export. A thousand tons of this preparation is manufactured in the regions of Hongkong, Shanghai and Hangkow. It is canned, and an egg cannery would be a part of the Co-operative. The dried eggs are used for 'Kasutera' and other cakes in Japan. Hog-raising Co-operatives could make ham and bacon for export to Japan and other countries. And what is needed most in China is tree planting and tree raising. Chestnuts and persimmons are useful for food, and persimmon drying is a good commercial occupation. Considering the climate, in the south of China they could plant the king tree of Honolulu. It is said one of these trees produces enough pea pods to raise four or five horses. The missionaries need to bring many kinds of trees to China, to be planted in connection with Land Co-operatives. When I travelled in the interior of China I saw hundreds of miles inhabited only by cave dwellers because there were no trees. So it is necessary to restore the soil. Now the canals of East China are all buried with mud. If missionaries will help the Chinese organize co-operative societies to dig out those canals, they can save China.

The industrial revolution in Africa is bringing new problems, and causing the native Christians to turn away from an individualistic gospel that has no solution for their new economic difficulties. They are turning to Communism, as was described in a recent article by an American missionary to South Africa, Mr. Phillipps.\* What the missionaries need to do now in Africa is to start the Co-operative

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\* Why Africa Turns from the Gospel, January 15, *Christian Century*, Chicago.

system. Consumers, Producers, Credit, Insurance and Educational Co-operatives must be started for the young Africans. They turned gladly to the Christian God who loved them when they were coming out from under clan domination. Now they say He has no message for them. But they will again find him through the co-operatives, in a Love-controlled society.

Let Geneva be the headquarters of the Christian Co-operative Movement of the world. And if I have a message to America it is this: It is not necessary to build big buildings controlled by one person's idea: But we must have Co-operatives, Educational Co-operatives, Mutual Aid Sick Insurance Co-operatives, and so forth. Africa, China, India, and Japan need Co-operatives. So if persons interested in foreign missions want to invest, say, a million dollars, they can either give it to start the movement, or, if they do not like to give outright so large a sum of money, they may sell it as stock, and let the African negro, for instance, pay \$5.00 or \$10.00 as a stock investment. He cannot get together a large sum of money, but he can pay as much as that. All working together, many small stock holders can buy up the million dollars worth and start the co-operative enterprises that are needed. This sum will be a credit co-operative endowment fund.

The stock will be sold for a net price only, without interest except one *percent* for overhead expenses. No profiteering will be permitted, and the Rochedale system carried out. But those who work hard will realize more! The genius of the co-operative movement is that it is built only on character. Materialistic communism will destroy character, but the co-operative movement will build up character. Use the present organization of Foreign Missions as a basis on which to develop the Christian Co-operative Internationale!

"We recognize the need of Mutual Aid Co-operatives and pledge ourselves to promote their organization," reads the third item in the resolutions passed by the Social Conference of May 14th, 1930, at Ginza Church, Tokyo, under the triple auspices of the Social Welfare Departments of the Kingdom of God Movement and the National Christian Council, and of the National Christian Social Conference Committee. Since then the monthly Committee meeting of the Kingdom of God Movement has discussed ways and means, and,

has referred the matter to the National Christian Council Social Welfare Department for survey and action. Within a short time it is expected that this well organized body, bearing as it does an official relation to most of the Japanese Churches, will propose a plan of organization of Mutual Aid Societies in which it will invite the co-operation of every Christian church in the Empire. At this point the initiative of the missionaries will be of the highest importance,—to first join themselves and then urge their Japanese co-workers and friends to the fullest participation in the new movement.

The executive of the "Resurrection Mutual Aid Society" has met meanwhile and re-organized itself to be available for this new interdenominational movement of the churches. Those wishing information about the Co-operative Movement in general and mutual aid in particular are invited to call at its headquarters, 10 Naka Cho 2-chome, Yotsuya, where the treasurer, Mr. Ogawa, will be glad to answer inquiries. As Rev. P. K. Goto and a number of others are deeply interested in the co-operative movement, there will doubtless be some sort of a coalition effected in the way of organization. As an illustration, however, of the spirit and methods desirable in the new movement, the plan of the Resurrection Mutual Aid Society is here appended.:

### Prospectus of the Resurrection Mutual Aid Society

(TRANSLATION)

*"And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the price of things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any had need."*  
Acts 4; 32—35.

*Practise of Mutual Aid.* The early Christians received a great blessing, for they were of one heart and soul in faith; and in life they gave the witness of the Lord Jesus through the practise of mutual aid. But to-day we find difficulty in carrying out this idea of mutual



aid even among Christians. It would be a very sad fact indeed, if we could not ultimately practise the love that we preach. Let us not yield to such an assumption! Although we may be unable to carry out the same beautiful method of life as of the early Christians, it is surely possible for us to put the principle of mutual aid into effective operation, according to a plan suited to modern times.

*A New Organization of Mutual Aid.* The Resurrection Mutual Aid Society was born out of the desire to accomplish this purpose... We are living in an age of 'organization' and 'co-operation,' in a period of desperate struggle for existence, when everything in life has become so complicated that nothing can be done without the aid of organization. The Resurrection Mutual Aid Society was organized first among Christians, in the hope of expressing, through an organization, the spirit of the early Christians. It is our prayer that through this organization we may be able to some extent to carry out this principle of Christian love at least among ourselves to begin with.

*Organization Means Power.* Economic hardship is what we fear most, when either we ourselves or some member of the family suffers illness, accident, or other unforeseen calamity. Especially when it is the head of the family, the breadwinner for the other members of the family, who is taken ill; and when the source of his incomes is cut off; the entire family must face starvation. And even when the situation is not so serious as this, the illness of any single member of the family affects the welfare of the entire group. Many of us have experienced the tragic difficulty of lacking money when needing to restore our health. At such times we appreciate what a great help it would be to have an organization for mutual aid. We believe a society of this kind to be indispensable for the elimination of the sufferings all too common to us all.

*Establishment of the Kingdom of God.* This sort of organization not only gives material aid in time of need; but it also teaches the idea of co-operation and solidarity through which the spirit or mutual love can grow. Egoism and altruism are completely blended in its purpose, and the latter can grow out of the former. The Apostle John taught us: "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God and knoweth God." I John 4 : 7. Therefore we believe that whoever practises love knows

God and is worthy to be called a son of God. Let us make this small society a step toward the establishment of the Kingdom of God.....At present this will be only a small beginning.....Making it as a grain of wheat that will yield a hundredfold in days to come..... We sincerely hope that by our united efforts we who are religiously one may be able to found a strong union, which we invite *you* to join.

*Dues* 30 sen a month, ¥3.60 yearly. *Benefit* ¥15.00 monthly at present. When the membership grows to 2000, the benefit will be ¥40.00 monthly. The Tokyo society has hitherto had its headquarters in the Tokyo Y.M.C.A. though lately this has been changed to No. 10 Naka Cho 2-chome, Yotsuya. Rev. Ogawa and Mr. Matsui are treasurers. Membership is limited to Christians and catechists. All should join this central society, forming local branches in their churches, with pastors responsible. Local separate societies are inadvisable, because of the smaller number of possible (Christian) members.

## THE SHRINE QUESTION

### An Interview with the Hon. R. Mizuno, late Minister of Education

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A meeting was held in April at the Headquarters of the National Y.M.C.A. under the auspices of the committee set up by the National Christian Council to study the question of the Shinto Shrines, at which the Hon. Rentaro Mizuno, Member of the House of Peers and recently Minister of Education was present.

The following is a verbatim report, somewhat condensed, of the discussion that took place on that occasion.

The Chair was taken by Mr. D. Tagawa, M.P., and the meeting was attended by some fifty Christian leaders.

*The Chairman:* At a meeting of the committee appointed by the National Christian Council to study the question of the Shrines, which was held recently in this very room, and at which the matter was gone into at some length, it was decided to invite somebody of a representative character to meet the committee and certain others who would be present to discuss the subject. The National Christian Council approved of this idea and so it has come about that we are now gathered here today. The subject before us is that of the relation between the freedom of religious belief, as guaranteed by the Constitution, and the rules pertaining to Shinto shrines. As we were anxious to get as suitable a person as possible to meet us, the name which suggested itself to the majority of the committee was that of Dr. Mizuno. He was accordingly invited to come, and I am glad to say that, busy man that he is, he has been able to accept and is now with us today. At the time that we asked him, we only mentioned that we were desirous of hearing his opinion in general about the shrines; we did not go into any further details until we met him today. I will be glad if everybody will bear this fact in mind. With these few words of introduction I will ask Dr. Mizuno to speak to us.



*Dr. R. Mizuno:* When Mr. Tagawa called on me and invited me to come and give you a special talk on the subject of the shrines, he did not say anything about any special points on which he wanted me to speak; nor indeed did I ask him. This being so, to begin with I will say a few words about the shrines such as I know them. I had at one time the administration of the shrines in my charge, and at the time that the Religions Bill was brought forward was one of the special committee appointed to study it, and naturally had occasion to refer to the question of shrines. At present I am a member of the Committee appointed by the Government to go into the whole question of the shrines; but inasmuch as we have only met on two occasions, it can hardly be said that we have as yet got to grips with things. We haven't even decided as to whether we will bring forward a Bill concerning them or not. The question is indeed a difficult one both to the nation and to those entrusted with its government. Nothing is settled at present and so it is all the more difficult for me to speak on the subject. All I can do, as one who has had a share in the administration of the shrines, is to say in a very informal manner in what light the state regards them, and what is the general attitude of the public to them. After a few remarks under this head, I will be glad to answer such questions as I can.

The shrines are something indeed peculiar to Japan; there is nothing like them elsewhere. They have a very intimate connexion with Japan and her national heritage and so the question is a delicate one. For this reason I am rather shy about saying what scholars and religionists have to say on the subject, and will content myself in describing what is the actual position today.

As you know the shrines have a very long history and need a certain amount of archeological explanation. They have existed in Japan from her very beginning. This is a fact which none dispute. The gods which are worshipped\* at them are the old gods,—the emperors from generation to generation, and others who have done notable deeds on behalf of their country.

The treatment given to the shrines before the Restoration and after differs considerably. A special officer used to exist who was

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\* The word used here *matsuru* has a meaning somewhere between the Christian idea of 'worship' and the Confucian idea of 'reverence.' It is hard to translate exactly.

responsible for all matters pertaining to them, but his office was abolished and they were placed under the Department of State known as the Kyobusho. Later they were transferred to the Department of Education and finally to the Department of Home Affairs.

In the olden days there was the word *shaji* (literally 'shrines and temples') in common use, which would suggest that up to a certain stage shrines and temples were regarded as being of a similar character. For this reason there used to be at one time a Department of Temples and Shrines. But when it became a question as to whether shrines were religious edifices or not, the Department of Shrines and Temples was divided into two, one known as the Department of Shrines, the other as the Department of Religion. The former was made part of the Ministry of Home Affairs, while the latter was put under the Ministry of Education. Thus it has come about that Shrine-Shinto in the eyes of the state is now not regarded as a religion. But here again there are two divisions, Shrine-Shinto and Sect-Shinto, of which the latter has been placed in the Department of Religion under the Ministry of Education and is regarded as a religion.

The shrines themselves are divided into two categories, state shrines and local shrines, whether they belong to the prefecture or the city or some smaller unit. To the former on the occasion of festivals special messengers are sent from the Emperor. Their expenses too are borne by the State, at all events in part. But local shrines have no such connexion with the National Treasury; they are supported by the local authorities concerned, and funds for repairs etc. are raised by local subscription. For this reason the festival of a state shrine has from old been regarded as a national festival. Inasmuch as the shrine was in the first place made by the state, it has been regarded as a principle that the state should contribute towards its expenses, and so even today a portion comes out of the National Treasury.

The officers connected with the shrines are known as wardens (*guji*) and shrine-officials (*shaji*), and both are regarded as state officials. These two classes in turn are divided into several degrees, and the method of their administration is exactly the same as in other departments of state. In local shrines there are certain differences, but in the main they follow the same line. The

appointment, dismissal and discipline of such officers is on exactly the same lines as that of any other government servant. Such in brief are the laws of the state with regard to the shrines. They are different in character to ordinary religions. For this reason when a Religions Bill was brought forward some time ago, the state ordered that the shrines should be excluded from its scope. This act once again aroused the question as to whether a shrine is a religious building or not. I will not give you my own opinion on the subject; it is sufficient to say that the shrines are regarded as being different to ordinary religions. Whatever scholars and religionists may say on the subject they are actually not religious. Various explanations have been put forward as to what they are but none of them is final.

I will now do my best to answer such questions as some of you may wish to ask.

*Question:* What are the terms of reference of the present government committee charged with investigation of the question of the shrines? Has this committee any connexion with the recent Bill of Religions? How does the state intend to deal with the shrines in future?

*Dr. Mizuno:* I am afraid that I cannot give an answer to these questions on behalf of the Government. As I have already said the shrines are under the Ministry of Home Affairs, which is responsible for them. The various rules which have been made from time to time with regard to them are to-day in a state of confusion, and it is the Ministry's hope that we will be able to bring them into harmony with one another. The shrine authorities have the same hope. For this reason just as the Ministry of Education has set apart a sum of money for the study of the religious situation, so the Home Department has set apart some money for the study of the shrines. This is the origin of the present investigation. For this reason I cannot say whether the committee charged with this duty will embody their recommendations in the form of a Bill. Indeed I asked this very question when the committee met, but the Government has not yet given a clear answer to my question. Remember the committee so far has only met twice.

*Question:* In your remarks you implied that formerly religion and the shrines were one, but afterwards they were separated. If this be so, what was the reason for their separation? Were shrines



declared not to be religious because their festivals were not of a religious character? Yet as a matter of fact, even though it be said that they are not religious, that is only a matter of legal definition; for in actual fact they are clearly religious. If this be so, though laws are laws and rules are rules, in actual fact these rules interfere with the religious liberty of the individual, don't they? In short, what is the fundamental reason for saying that shrines are not religious?

*Dr. Mizuno:* You have realised indeed a fundamental issue—a shrine festival, is it religious or not? Is doing reverence before a god an act of religious faith? This is the fundamental question. If you look to scholars and religionists for an explanation you will get various answers. For this reason I think it incumbent on the state and the government to give a clear answer on the matter and I have appealed to them to do so. At present the state does not regard a shrine festival as a religious festival. As you observed the distinction between Shrine-Shinto and Sect-Shinto was only made in the Meiji period and there were historical and other reasons for doing so. The reasons for doing so was because shrine-festivals are not religious, while ordinary Shinto festivals are; by separating them the distinction between them became clear.

*Question:* You speak about a shrine-festival, what do you mean by it? How does the law describe it? I seem to remember that a judgement was given by the old Court of Appeal in which it was stated that a shrine-festival was undoubtedly a religious thing, which would suggest that in the eyes of the law to-day the issue is not clear. Is this so? We Christians have a very real fear that these shrines affect our religious liberty and bear closely upon our religious activities. Can it be that this was at the back of the mind of the state in making this law pertaining to shrines?

*Dr. Mizuno:* Religious liberty—what connexion has it with the shrines? I don't think that the matter was gone into very deeply at the time that the shrines were made part of the state teaching. With regard to the actual question as to whether they are religious or not, the attitude of the law is that they are not included in religion. But this brings us back to the original question as to whether despite this attitude they are not really religious after all. It is a question that affects not only the attitude of Christians but also that of other folk. At present they are not treated in practice

or in law as religious. I am afraid that I am not a specialist on the subject of shrine-festivals and so do not know much about them, but those who have done so will be able to explain whether they are religious or not. I would advise you to hear their opinions. There are rules in existence pertaining to such festivals and also to the offering of *norito*\* offered at them.

*Question*: It almost looks as if you think that the state and the shrines cannot be separated; do you think it will be dangerous for the state if they are?

*Dr. Mizuno*: The shrines have an age-long history and connexion with the state and for that reason I do not think that it is possible to separate them.

*Question*: As Christians we yield to none in our reverence for our Emperor and for our ancestors, but I for one as a Christian cannot approve of the way that the shrines are manipulated. Would it be possible to change the way shrine-festivals are arranged?

*Dr. Mizuno*: There are various suggestions with regard to this; but on the other hand there are some who want to see the present system continue.

*Question*: In elementary schools they often make a god-shelf and compel the children to worship before it. The prefectural governor and the authorities know of this but they do nothing; why?

*Dr. Mizuno*: As I said before, from the standpoint of scholarship it is an open question whether this is a religious act or not. If it is not a religious act, there is no objection to children being compelled to take part.

*Question*: Whatever anyone may say, to be made to pray is to be made to do a religious act. For this reason it is a very serious question indeed whether children should be made to do so.

*Dr. Mizuno*: If what you say is correct, then I am afraid that the matter becomes one of argument.

*Question*: To pay respects at the shrines is all right, but to pray for the strengthening of the state and the prosperity of the Imperial House is clearly a religious act, isn't it?

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\* The *norito* is a form of prayer, so far as its petitions are concerned, but the name of no special deity is invoked, at all events by name. In consequence some Japanese scholars say that *norito* are not prayers in the strict sense.

*Dr. Mizuno:* This again is a matter for debate.

*Question:* When the Religions Bill was under discussion did the Government make any statement of a definite character as to what their idea a religion is?

*Dr. Mizuno:* It made nothing; it left the matter very vague. Indeed I do not think that the officials of the Government could have made such a definition. The only thing that happened was that the then Minister of Education, Mr. Okada, said that shrines are not religious, and that for that reason things pertaining to shrines were not to be included in the Bill of Religions. No statement has been made so far as to why shrines and temples were separated.

*Question:* When Mr. Katsuda was Minister of Education, didn't he give a definition of religion?

*Dr. Mizuno:* He did, but it was no good. It was not an official statement by the Government. In answer to a question by Dr. Hanai, the Prime Minister merely replied that religion is a thing above man. In short he made an answer simply because he was questioned, but not with the purpose of throwing any light on the subject.

*Question:* To make a definition of religion would indeed be a difficult thing, but the Government nevertheless should make some definite statement with regard to popular belief, don't you think so?

*Dr. Mizuno:* I do. The state must make up its mind as to what is its attitude to shrines. It is not enough for the present Government to say the law says this or the law says that; it must say why the law says so.

*Question:* I believe it is a historic fact that before the Meiji period the number of shrines was about 129,000, of which about 120,000 were in Buddhist charge. This suggests that shrines were not regarded very seriously in those days. But on entering the Meiji period the Imperial House and the shrines were linked together..... Prior to the Meiji period Buddhism alone was regarded as of any importance. For this reason, what do you mean when you say shrine-festivals are national festivals?

*Dr. Mizuno:* As I have not made any particular study of conditions in olden days, I am afraid that I cannot give you an answer.

*Question:* You say that the Investigation Committee intend to give particular attention to the question of the shrines; but isn't it a fact that Parliament and the Government don't regard them very



seriously? Again, is the question so simple that by saying that the shrines are not religious they become not religious, or by saying that they are religious they become religious?

*Dr. Mizuno*: I have asked the Government that they will give very careful attention to this matter and I believe that they will do so.

*Question*: Will it be possible for the Investigation Committee, before it embodies its recommendations in a Bill, to consult with special committees set up by the Christians and the Buddhists, in order to hear their point of view?

*Dr. Mizuno*: I will explain fully to the Committee the Christian attitude.

*Question*: If a Bill is drawn up to deal with the shrines, will it not be due to the fact that the Shinto priests hope as a result to get a grant for their expenses from the Government towards the national and the local shrines?

*Dr. Mizuno*: To me the more important question is not whether State support is given to the shrines or not, but the more fundamental one as to what shrines actually are.

*Question*: It is indeed this fundamental question which is difficult. I personally regard shrine-festivals as religious, and so do not approve of them. As a result I am regarded by the state as being disloyal. By being loyal to my conscience I am placed under a cloud by popular opinion to a degree which it is hard to endure. I hope that the Government will bear this in mind. It is argued that shrines for historic reasons must be linked to the State, but is it not a fact that while some shrines are held in high honour, others are in disrepute? What do you make of this historic relationship?

*Dr. Mizuno*: The relationship has existed from the beginnings of Japan's history, and I think that the shrines have a most intimate connexion with the Imperial House.

*Question*: Even if we take that for granted, isn't it a fact that there was a time when Buddhism was regarded as being of even greater importance?

*Dr. Mizuno*: Whether that be so or not, the fact remains that shrines have existed from the beginning of the nation's history.

*The Chairman*: This whole question is one which has a close connexion with the freedom of religious faith. I believe it is true that when Prince Iwakura and his party went to Europe the thing

about which they were most exercised in mind was the question of granting freedom to Christianity. At the time that Prince Ito was engaged in drawing up the Constitution, he went abroad for the purposes of study and met Bismarck and others. He also had this question in his mind. Kaieda and Maruyama Saraku and others were urging him to make Shinto the state religion. Indeed a book on the subject was issued by the Department of the Imperial Household, which suggests that the idea was in the head of somebody in the Imperial House. In view of all these facts, I think that the 28th article in the Constitution was drawn up only after the whole question had received serious attention. How do you think about this?

Again, there are many examples in history of Emperors being buried according to Buddhist rites, but since the Emperor Meiji these ceremonies have been made wholly Shinto. How do you account for this?

In answering these questions, Dr. Mizuno requested that no written statement be taken down. He later continued, however.

*Dr. Mizuno:* I cannot say whether what Mr. Tagawa says is so or not, from the way the paragraph is worded in the Constitution. It is possible he is referring to the discussion started by Dr. Inouye as to whether to have a state religion or not. At that time the possibility of it being Christianity was also considered. It looks as if Prince Ito himself was in favour of freedom for religious faith. I don't remember whether the matter of a state religion was actually considered at that time.

The Chairman then suggested that, as time was getting on, Dr. Ebina be invited to say a few words of thanks in closing. Dr. Ebina did so and then went on to say:

*Dr. Ebina:* In addition to these words of thanks I want to make one or two remarks. The question of the shrines is indeed a difficult one. The reason is that to make a thing which is wholly and entirely religious into something which is not religious is naturally a very hard task, and one which requires a great deal of effort. If it is intended that shrines should be made non-religious, it is all right; but care should be taken at the same time to divest the shrines of everything having a religious significance. Because this has not strictly been done, as has been remarked already, there

have been good reasons time and again for regarding shrines as religious places. To disregard this fact and merely to reiterate the statement that they are not religious comes dangerously near trampling on the national conscience. Those who are in the position of being our leaders should be specially careful over this point. Even in the elementary schools to make the children act against their conscience can have no good result. Shouldn't freedom on such occasions be allowed to the children? To make different things the same is unreasonable, and from the point of view of education is a very serious question. It is no good putting the issue off by excuses every time. We all at all costs must follow the dictates of our consciences, and the fact that at times a very serious strain is imposed on them should be borne in mind. For this reason as one who loves my country from the bottom of my heart I beg the Investigation Committee to give special attention to this point. In thanking Dr. Mizuno for all his kindness, it may seem unreasonable to ask him to bear an extra burden, but nevertheless we have to do so because we feel things so strongly.

*Dr. Mizuno:* I am afraid that all I have said has been very vague, and that I have failed to satisfy all of you. I trust you will forgive me and bear me no malice. The various hopes and fears which you have expressed are certainly not vague. I have made a note today of your main points, and I will take care not to forget them. They are of great importance and I will duly report them to the body entrusted with the consideration of this matter by the State.



## A NATION-WIDE CAMPAIGN OF "CONTINUITY LITERATURE"

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J. SPENCER KENNARD, JR.

In the three-cornered fight now being waged between nationalism, atheistic communism, and Christ, the golden moment for the triumph of the Gospel in Japan has arrived. To meet this challenge, the Kingdom of God Movement has been started.

A campaign for a one million church membership within three years to some may be a thing of emotional fancy; but if we embark upon the task with an adequate campaign of suitable literature and backed with believing prayer it becomes a practical issue. It is the purpose of this article to indicate: 1. The crisis before Christian work in Japan. 2. The press as a means of meeting this crisis. 3. The essentials of an adequate literature programme. 4. The principles behind *The Kingdom of God Weekly*. 5. A practical programme for family evangelism and community canvass.

### I. The Crisis before Christian Work in Japan

We are truly in the midst of a great crisis to-day, which can either wreck our work or establish it in power. The solution to that crisis would appear to lie very largely in the use we make of the press.

Of the crisis we face in Christian work many a prophet has spoken. Dr. Mott, at the conference of Board Secretaries last January, declared of the drift toward Bolshevism throughout the eastern world, "It is beneath the surface, and it is going to break out in a more able form." Combining with its high moral principles of the rights of man an implacable hatred of religion and a savage programme of revolution, the steady progress of its five-year programme of economic efficiency will result in a challenge to our Christian religion that will tax our utmost strength.

These propagandists of revolution are wasting no time; nor can we. In the words of T. R. Glover, we must "out-think, out-live, and out-die" the propagandists of atheistic revolution. Before their five-year programme has reached a successful culmination, we must see the Kingdom of God in Japan established in power, with a million members in our churches and millions more emancipated from slavery to a civilization founded in blood. The Spirit of God,—that commissioned Moses to set free the Israelites of old, is commissioning us to-day to bring deliverance to these captives of blindness to the love of God and of human greed.

It was to meet this crisis that the Kingdom of God Movement was launched. With faith in God we have undertaken the impossible. It is important to realize how utterly impossible is the task to which we have set ourselves—apart from new weapons forged of God,—and how serious the embarrassment to the Christian cause would be a failure. The impossibility is obvious. A full half year has elapsed since the start of the campaign; this time has already abundantly proved that existing methods and personal attitudes are utterly incapable to achieve the goal we seek.

Yet our purpose has been noised abroad through all the world. Every foreign religious journal seems to make some reference to it, and the secular press too has proclaimed our objectives. Failure is to bring into disrepute the whole cause of Christ.

Clearly nothing can avail but a divine intervention. Except as God breaks through in power the project is hopeless. Nor can there be long delay in the needed miracle. We have a right to expect it the moment we fulfil conditions. God is not dead. The hour has come that Jesus should be glorified here in Japan. The condition is unity of prayer and effort (John 17:21f). No group of Christians has such a monopoly of truth or of material power to be sufficient apart from others. When we are ready to pool these resources, both material and spiritual, then with confidence we may expect God to work the transformation which we seek.

That miracle will bring a change to both heart and mind. Until both have been truly born anew, our task remains nearly at a standstill. Both must undergo a re-creation, that will be as truly an act of God himself as a rending of the skies.

Of the miracle of *heart* we need at this time many another has

spoken. It will mean a proclamation with tongues of fire of a Gospel for every aspect of human life. It will mean too a reverence for the interpretation of that Gospel revealed to each of our fellow Christians, in an earnest search beneath offensive words to eternal realities beneath. It will mean iron decision.

But the miracle in *mind*, so needed at this time, we have tended to overlook. It will mean a jarring from accustomed ruts and a readiness to adopt changed methods. Truly without divine intervention we are powerless here. Standardized to fixed routine we dislike change; and especially is this so in the Orient.

The first change is to shift from pulpit to personal work. Such a change of emphasis is absolutely essential. That personal work must replace formal preaching as the main medium of evangelism, is proved by Scripture, experience of history, and results of our work in Japan. Souls are not produced in mass. Like children they are begotten in bitter suffering and nurtured for many years with patient toil.

This personal work will be conducted in three ways, all of which are essential to the campaign. They are firstly, the faithful visiting in the homes by laymen as well as pastors and missionaries; secondly, correspondence evangelism; and lastly, the distribution of suitable literature.

In the second place, the seeking of scattered individuals must be replaced by the winning of entire families. It is strange that we should have so copied the individualism of the West and failed to adapt our method more to Japanese psychology and customs. Both Buddhism and Roman Christianity have at this point far outstripped Protestants. The Congregational church, it seems, has taken formal action toward such change, and possibly there are others. We must concentrate both upon the families represented in our churches, and upon those represented in our Christian schools.

Thirdly, these changes in tactics will mean the systematic and persistent canvass of whole communities, till each one of 6,000,000 households that are accessible to existing churches is steadily infused with Christian teaching through regular personal contacts. This does not take into account the 40% of towns and 80% of villages that would appear unreachable with present funds and trained workers. It concerns our actual zones of responsibility, from which must come



the bulk of the desired 1,000,000 membership. This means an average of one Christian to every 6 houses. Such a ratio is clearly possible only by a most intensive and persistent personal cultivation.

Here is a challenge to those who with but one life to live will not be content to trifle away that life in petty achievement.

## II. The Press as a Means of Meeting the Crisis

The great increase in personal efficiency necessary to cope with this task will be achieved by means of suitable literature backed with believing prayer more than in any other way.

Literature, like any other material medium, cannot take the place of the face to face contact; but it can wonderfully supplement that contact. Herein it is in line with the many other devices whereby each is able to multiply his time. Yet in the application of such inventions to Christian work, we are most of us still stumbling along on our own feet, when we might be soaring with the wings of eagles. We have lacked much in sense of proportion, and in ability to adopt our method to changing times.

Again, lack of zeal in a propaganda by literature comes in part from failure to realize the power of the press. President Hoover stated not long ago in speaking of the press: "It is almost final in its potency to arouse the interest and consciousness of our people."

Business and politics far outstrip the Church in the appreciation of these means of propaganda. Through magazines and daily papers, through pamphlets and books and moving picture films, corporations and politicians move the public to serve their ends. Most of such propaganda clashes with Christianity. Yet Christians offer but little challenge to that control of public thought for pagan ends by placing it with an adequate propaganda of their own.

The press has many forms, and all of them primary factors in the shaping of modern action and opinion. A survey cannot stop with what comes off printing machines, but should include all mechanical means for the broadcasting of ideas. The traditional forms of press work are newspapers, periodicals, books, and pamphlets. But in a looser sense we should consider also in this connection the many forms of appeal to the eye, on paper or glass or film: or to the ear by gramophone and radio.

When we have realized the place which each of these various types of publicity should occupy in our propaganda, we shall have an instrument for influencing the nation for Christ out of all proportion to what we have at present. Through such means we shall break down opposition, and often supplement effectively a message which, delivered orally, is imperfectly understood.

Given suitable "continuity literature" (with which we are here mainly concerned) the smallest particle of interest can be sustained from week to week, as little by little the light of God dawns upon the soul of the reader. Through such mediums the influence of the strongest Christian leaders in the nation can be focussed on the families of every student attending our schools, on every member of our churches, and through suitable canvassing on entire communities. It will hasten the triumph of the Kingdom of God Movement both in its object of winning a million church membership, and of permeating the Japanese nation with ideals of Christ our Lord.

### III. The Essentials of an Adequate Literature Programme

Dr. Warnshuis of the International Missionary Council stated recently: "An effective programme for production and use of timely Christian literature is most urgently needed in Japan to-day."\* This was with specific reference to the Kingdom of God Movement.

It is not the purpose of this article to make such a comprehensive survey. We are more especially concerned with "continuity literature" that is, publications adapted to cement initial contacts into a living interest. An effective campaign, however, requires that such literature be seen in its relation to the other.

There is in the first place the General Book Trade, which may perhaps be used to designate the type of publication to which the Christian forces at present devote the bulk of their efforts. The range of need in this field has in general been more adequately covered than in many other mission lands. The chief lack would seem to be in the field of Biography and in the cheaper and easier reading matter for the poor and the less educated.

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\* *Missionary Review of the World*. April 1930.

Again there are publications used for intensive follow-up work. This also is a well defined field. The material may consist of books, booklets, periodicals, or of systematic Bible study courses. All can be carefully graded and classified according to the specific object intended in a reference catalogue available to all Christian workers. Such publications require to be well subsidized, so that they may be furnished at nominal charge to the Christian workers who will employ them.

As a supplement, but not as a substitute, there are circulating libraries. These afford another excellent form of continuity in reading, especially if the books are grouped in courses, or ways are worked out so as to insure a certain amount of reading weekly. A small lending library should form part of the equipment of every church and preaching place, and its catalogue, along with the catalogue of a larger and centrally located parent library, should be given wide publicity.

The function of another type of press work is to create a general atmosphere friendly to Christianity. Here again the Christian forces are only exploiting but a small fringe of the field, though the newly formed Japan Christian News Agency should do much to remedy this. Newspaper syndication is one of the most effective means of this building up of a favourable atmosphere. Moving picture films again form a closely allied form of work which is equally neglected. They should be produced under Christian auspices with Japanese cast, and will usually find ready welcome as do the Buddhist films in the government schools. Good wall pictures and attractive post cards in series should also be widely developed; to these might be added Christian texts and prayers similar to the Japanese mottoes so common in Japanese homes.

But what we might call Intensive Contact Publications form perhaps the most difficult and important press material needed in Japan to-day. It is a type of publication that will cement initial contacts, by fanning with steady persistency the spark of interest that has been awakened until it has been kindled to a full flame of Christian experience.

This is what we mean most of all by the term "continuity literature." The person who receives such literature may have no interest in Christianity at the start. The business of this publication



is to awaken that interest. Having created the desire the next thing is to sustain it, and to induce the reader to purchase more at his own expense.

Obviously the ideal type of publication for the meeting of such a need is an inexpensive periodical, brim full of interest. The traditional "Gospel tract" is inadequate, for it lacks in continuity, in adequate interest, and often it tries to accomplish too much. In general it may be taken as a maxim that, however cheap a publication it is money thrown away unless it creates a desire for more. At the other extreme is the book, too costly for free distribution and unsuited for initial contacts, even if purchased, because it tends to answer immediately the very questions that left unanswered are a source of that curiosity that will stimulate to further study.

#### IV. The Principles Behind *The Kingdom of God Weekly*

Though we are concerned here not with a thing, but with an idea, not with a given publication, but with the essential principles of an adequate national Christian journalism; yet it will perhaps be better to give a concrete illustration, for these ideals have been incorporated as fully as practicable into *The Kingdom of God Weekly*. The origin of this journal goes back to the fall of 1927 when, with Dr. Toyohiko Kagawa as editor, something of the sort on a smaller scale for students was to have been undertaken, but postponed for lack of a publisher. With the development of the "One Million Souls Campaign" the project bit by bit took on its present form, till with the launching of the Kingdom of God Movement it finally received the official backing of the Christian forces in Japan. Publication was undertaken by the Christian Literature Society.

That in a measure at least *The Kingdom of God Weekly* has begun to meet existing need would appear from the growth of its circulation. Within these few months this has risen to over 20,000. Yet this is only a beginning.

Now the first essential to this, or any other form of journalism adequate to influence Japanese society, is that it shall be the voice of the entire church. Tenrikyo, Omotokyo, and other faiths have their national organs. Some claim circulations as high as 200,000. Christianity must also have its national paper. And that paper must

not be behind these others in quality or above them in price. But to be the voice of the entire Church to the entire nation, such a paper must be published under strictly union auspices. All Christian bodies with a co-operative spirit have a right to a control in its policies and content, either directly or through committees. Thus alone can there be true expression of Christian solidarity. There is in Japan one organization which more or less fills this role, namely the Christian Literature Society.

Again, such a paper should be patterned on the general lines of the most successful existing newspapers, both religious and secular. These owe their success to having discovered what was demanded by the masses in Japan. To reach these same masses we should build upon their discoveries.

Christianity ought to be able to publish as good a paper as the *Aizen Shimbun* of Tenrikyo and similar non-Christian journals. Indeed it ought to be able to produce something much better. For it has wider sources to draw on, and also it is a characteristic of Christianity to take infinite pains over seeming trifles:—an important lack in Japanese tradition and yet essential to the best journalism. But most of all, Christianity touches all of life, and so affords a far wider scope of interesting material. Potentially therefore it is a paper which everyone in Japan will wish to read. Indeed, interest must be the supreme determiner of content.

Of course the Gospel must be clearly set forth, the sole object being to win persons to Christ. Yet the formal teaching must be kept quite subordinate, that being the function of the books advertised, of denominational supplements, and of the local pastor. Such a paper will have performed its mission if it did nothing more than create among its readers a fixed association between Christianity and that which is practical and interesting.

Much variety is needed for that, because the same things do not interest everybody. For this a minimum of eight pages and compact type is needed. Certain portions must make appeal to students, others to farmers or factory workers, and yet others to women in meeting problems of the home. News must dominate, news from Japan and from all the world, for here would seem the field of greatest interest. Illustrations likewise appeal to all. They

should include photographs gathered from all the world, with cartoons and pen drawings on many themes.

In the next place, weekly publication is likewise essential. That religious instruction should not be spaced less often than once a week has back of it thousands of years of actual experience in the history of our Faith. We have learned that a monthly sermon though it be four hours in length is not as effective as a weekly and much shorter message. Where spiritual health is weak, if the doctor administers medicine too strong or too seldom, the patient dies; the ideal is the small dose at frequent intervals.

There must be no interruption in the regularity of that spiritual nourishment. Absence from meetings, vacations, illness, removal to other locations, or any other causes, whether of the teacher or of the person taught, cannot be permitted to interrupt the steady flow of literature for the arousing and maintaining of interest in Christian teaching.

One sen a copy! One yen a year with postage thrown in! These are prices astoundingly cheap, and yet that is all vast multitudes can afford to pay in Japan to-day. It would seem essential that the paper be priced so low that no person, however poor he be, who is able to buy food for the body cannot at the same time purchase food for the soul.

Clearly such prices as these, in a paper of sufficient interest to challenge attention, are quite impossible apart from the closest of co-operation and the widest circulation. Denominational papers of this size sell at 5 sen. Indeed three other papers similar in size, with circulations of 20,000 to 40,000 per issue, do actually charge this figure. A heavy subsidy is essential to launch such a project until such a time as a paper has attained a circulation well beyond 100,000 copies per issue, if those who subscribe to it are to receive it at the figures mentioned above.

## **V. A Practical Programme for Family Evangelism and Community Canvass.**

A nation-wide campaign of "continuity literature" requires a methodical use of literature to an extent unprecedented in the work in Japan up to the present time. It demands a careful study



of the order of the classes of people among whom such literature is to be employed.

This order would appear to be: firstly, evangelism among families with whom contact has already been established, secondly, evangelism among special classes of people, thirdly a systematic canvass of the community.

One field for family evangelism is among the relatives and friends of those already Christians. The supreme urgency of such work has already been touched on. The various members in the churches should be urged to send the literature regularly to the homes of their friends and relations, on stated occasions to write to each, and in time to suggest to each that they contribute the minimum of one yen for a year's subscription.

Such work can be done by the individual members of the local church; but it may be conducted more efficiently by a central bureau. Every week each household will receive a copy of the periodical, and occasionally there will be other suitable literature and notices of interesting books in the local Christian lending library. Interest once aroused is stimulated in every way possible, and as soon as possible a person is introduced to a Christian church or enrolled in correspondence study.

A further field for such family evangelism is among the families of students in our Christian schools. Sporadic efforts are made to influence the families of children in our kindergartens, but little or nothing is done for those of the students in our middle schools and colleges. These contacts are of great value. Indeed, in allowing a son or daughter to attend a Christian institution these families have taken a definite step toward Christ. That they do not take a second step, and then continued steps, until they have definitely aligned themselves with Christianity is the fault both of our own lukewarmness and lack of method.

It is recommended, therefore, that our schools present to the family of every student enrolled a complimentary membership in a suitable bureau of literature evangelism. This membership should continue as long as the student remains within that Christian institution. (Full particulars may be obtained from the Japan Christian News Agency.)

The cost should come to about two yen per year per family. Half of that would be enough to pay for the weekly newspaper. Of course this means laying a heavy burden upon budgets that are already seldom abreast with expenditure. It is safe to predict, however, that the response to such a project on the part of our various schools will ultimately be not in proportion to the available budget, but to the evangelistic passion.

It is significant in this connection that the response to *The Kingdom of God Weekly* has tended to be in proportion to the degree of missionary control. Christian schools are among the largest subscribers, some taking as many as 300 to 500 weekly. Further several out of these outstanding subscriptions have come from schools with apparently little or nothing available in their budget for direct religious work. It has not been a case of ability but of will, and that the will of some one person—usually a woman—who has determined that these things shall be.

Evangelism for special classes is another type of work we neglect, though not to the amazing extent as that just described. Here likewise literature can be made a means of cementing contacts and securing results out of all proportion to the usual effort and expenditure within our churches. To cite a single example the method being employed by the Ibaraki New Life Hall, with which the writer is connected, is to send out sample copies of the *Kingdom of God Weekly* to all the government school teachers in the prefecture as occupying positions of especial influence. Naturally there is much opposition to be overcome, and many acting sometimes upon instructions notify us that they do not wish the paper.

In general, the schedule we follow is to send the paper for four weeks in succession, the first sending being accompanied by a circular letter of explanation. Then, lest such readers think they can get the paper free indefinitely and to help them place greater value on it, the sending is discontinued for a month and thereafter at ever widening intervals. The weeks on which the paper is sent, then, figure out as: 1, 2, 3, 4, 9, 15, 22, 31, 44, and thereafter once every three to six months. Meanwhile, the intervening weeks of the paper are being used, other reaches the second group in what we may name district "B" receiving the paper on the weeks of issue numbers: 5, 6, 7, 8, 14, 21, 32, 45. Similarly district "C" will receive the

issues 10, 11, 12, 13, 20, 30, 43; and district "D" will receive the issues 16, 17, 18, 19, 23, 29, 42. A fifth group can be taken on with issues 24, 25, 26, 33, 40; and a sixth group with issues 27, 28, 29, 34, 41; till before we know it the issues have been planned for from week to week for all the rest of the year.

The above schedule in practice in Ibaraki Ken, represents the disposal of two hundred copies of the paper weekly, subscribed for by the year, at a total weekly expenditure (exclusive of salaries) of ¥6.50 for an introductory week, (where the postage is 2 sen a copy) and ¥3.50 for all succeeding weeks (postage 5 rin). Bit by bit, in this way, the teachers are being interested in the paper and new members are being enrolled in the "New Life Society."

There are many other strategic classes. Such are the nurses and midwives. Similarly there are persons confined to hospitals. Prisoners are a group for whom Christianity has special responsibility, both as a patriotic service and a proof of the power of the Gospel to overcome sin. For the latter newspapers are not allowed, but the prison officials welcome Christian books—an opportunity for the lending library! Perhaps most of all there are the graduates of our Christian schools. Many of the latter have drifted from a decision made in school, and others still waver: all are in need of such regular contacts with Christian things as is afforded by such suitable continuity literature.

The general community canvass is a third field for such evangelism, and third in importance. To win "one million souls," as already noted, is equivalent to securing on an average of one church member from every six houses. Just running around with some handfuls of tracts will get nowhere in such a programme. These families must be assiduously cultivated. As the average church has within its zone of definite responsibility from 1,000 to 5,000 households, obviously there is no means of developing an interest in Christian teaching other than through such periodical literature as here recommended.

The first thing is to determine that zone. Its size will be in proportion to the available workers and their measure of faith. Next will come the enlistment of lay workers. In the Yokohama district some 500 persons are pledged to give definite time every week. There-



upon the district should be portioned out and each worker or pair of workers given their assignment.

It is suggested that the zone be divided into four districts of about equal size, and a programme of visiting be adopted somewhat along the lines mentioned above in reaching persons by correspondence. Such a programme will take a full six months of systematic canvass according to a fixed schedule. The households that have yielded no results during all this time, either in subscriptions to suitable literature or in attendance at Gospel meetings, may then be left to one side as unprofitable investment of time and free literature. That does not mean abandonment, however, but in most cases a visit only twice each year.

The next problem is as to what these workers will do when they make their visits. The principal thing about the literature they introduce is that it shall have "continuity." We cannot expect adequate results except as one bit leads to another. A series of ten sen books by Kagawa and other writers, the New Testament, and the promotion of a circulating library are all desirable. They require, however, a boldness in salesmanship together with wisdom and tact.

It is recommended, therefore, that upon the first visit the canvassers will leave at every house an attractive poster. This poster will have such genuine interest as to prompt the receiver to put it up on his wall. If he does so, already a measure of receptivity for further Christian literature has been created. The second week a copy of *The Kingdom of God Weekly* will be left, and with it a printed statement somewhat similar to those employed by canvassers for Japanese secular dailies, announcing that further sample copies will be left and the receiver urged to subscribe at the price named. On the succeeding weeks further samples of the same paper will be left. Often along with it will be announcements of special Gospel meetings, or advertisements of other suitable Christian books and Bibles. In general only one new feature should be introduced in any one week.

And meantime, what of the workers? More important than the work they are doing is their own spiritual development. God would seem to be far more concerned in the fashioning of a Gideon's band than with 32,000 faint-hearted, or with twelve apostles and a Paul than in the multitudes who cry "Hail" and the next week crucify. In this connection an officer of the Salvation Army remarked when

the new weekly was being launched, "The greatest thing this new paper will do for your churches is to put the members to work. They do not engage in active work, and therefore they do not grow."

Meeting together for prayer on Sunday afternoon and then going forth two by two, at first they merely distribute samples. But as the weeks go by they will gain in boldness. They will begin definitely to solicit subscriptions. Finally they will come to engage in personal work. Once that point is reached, the success of the campaign is assured.

The "One Million Souls for Christ" and yet wider goal of the three year Kingdom of God Movement are ventures too big to be dealt with by little means.

Ultimately our problem is a spiritual one. It is the need for a miracle that will stir our souls with love for those without God and for our fellow Christians. It is likewise for a miracle that will stir our minds so that they will have vision and be ready for changes in method.

Then it is that with confidence we may expect the triumph of the great task to which we have set our hands, and so glorify Christ our Lord.

### On Bended Knee !

For the house of gold near a starving race ;  
For approach too bold to the Holy Place ;  
For the unkept soul 'neath the burnished face ;—

Our Sorrow, Lord !

For the promise strong without hope to pay ;  
For the feet of pride with the head of clay ;  
For the death of hope of a Better Day ;—

Thy Mercy, Lord !

Our Sorrow, Lord, Thy Mercy pleads :  
Thy Mercy knoweth all our needs !  
Somehow, beyond poor blinding creeds,—  
Still, still, despite poor human deeds,—

Thy Glory, Lord !!

SNEED OGBURN



## DEPARTMENTAL NOTES

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### THE NATIONAL CHRISTIAN COUNCIL

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WILLIAM AXLING

#### THE KINGDOM OF GOD CAMPAIGN:

For details with regard to this, see separate article by the Secretary of the National Christian Council, Rev. A. Ebizawa.

#### CHRISTIANITY AND SHRINE-SHINTO.\*

The Council's Special Committee on Shrine-Shinto, after a prolonged study of this problem, both historically and as it works out in the life of the Japanese people to-day, has drawn up the following statement:

"For many years we have deplored the fact that there has been no solution regarding the traditional difference of opinion and the confusion which has existed as regards the relation between Shrine-Shinto and religion.

While it is true that since the middle of the Meiji Era the traditional policy of the Government in its administrative treatment of Shrine-Shinto has been to put it outside of the religious sphere, still, to treat the Shinto shrines, which from of old have been religious, as non-religious has been unreasonable. The shrines of Shrine-Shinto are actually engaged in religious functions. This has given rise to much confusion.

Furthermore, recently the Government in its effort to foster religious faith has promoted worship at the shrines of Shrine-Shinto and even made it compulsory. This is clearly contrary to the policy that Shrine-Shinto is non-religious. Moreover, the question has often been raised as to whether at times it had not interfered with the freedom of religious belief granted by the Constitution of the Empire.

In the interests of the people's thought life, this is a problem of such gravity that it can no longer be overlooked. The fact that at this time "A Commission to Investigate the System of Shrine-Shinto" has been set up offers a good opportunity to establish a fundamental policy. We also feel it our duty to express our ever-cherished hopes regarding this problem.

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\* Shinto is divided into two sections, Sect-Shinto, which is a religion, and Shrine-Shinto, which is a cult for the development of patriotism, etc.

1. We desire that at this time a fundamental survey and study be made regarding Shrine-Shinto that will definitely determine the question as to whether it is religious or non-religious. It must not be left ambiguous as a super-religion or through the use of any other terminology.

2. If Shrine-Shinto is placed outside the religious sphere the meaning and object of reverence should be made clear and the confusion which exists between it and Sect-Shinto should be cleared up. Moreover, religious rituals, intercessions, prayers, the distribution of charms and emblems, the offering up of offerings, the conducting of funerals and all religious functions should entirely cease.

3. If Shrine-Shinto is placed within the religious realm, its religious functions should not be made compulsory on the people under any name or for any reason whatever.

4. In such movements as "The Right Conduct of the Thought Life" and "The Uplift Movement," care should be taken to protect the people's freedom of conscience and avoid such problems as those created by compulsory worship on the part of school children at the Shrine-Shinto shrines and before god-shelves.

5. Let the glory of the provision made in the Imperial Constitution for the freedom of religious belief be increasingly made manifest and make this the keynote in the solution of this problem."

This statement was sent out to all of the bodies co-operating with the Council, as well as to Christian organizations which are as yet not affiliated with it, for their study and action. Fifty-five representative Christian organizations, including Japanese Communions, local Ministerial and lay Associations and Missions signified their approval of the draft as submitted and authorized the Council to present it to the Government with their name affixed as signatory members.

This pronouncement was therefore presented by the Council, underwritten by the fifty-five bodies mentioned above, to the Chairman of the Government's Special Commission on the System of Shrine-Shinto. Copies were also prepared and sent to each individual member of that Commission. Following its presentation to the Government's Commission this pronouncement was also given to the public, through the press.

Since the presentation and publication of this statement another forward step has been taken by constituting the Council's Special Committee and the Executive Committee of the "Christian Association for the Promoting of Religious Freedom" to act as a "Joint Committee on Action." The work of this union committee will be that of carrying on a programme of publicity, agitation and education and to deal with the specific situations which are repeatedly arising in different parts of the Empire where Christians, especially school children, are virtually compelled to worship at the shrines of Shrine-Shinto.

### THE EDUCATIONAL COMMISSION:

The project of sending an Educational Commission to Japan is gradually taking definite form. In view of the fact that women's and girl's colleges have been included in the work of the survey it has been decided to add two women to the Commission, one to be appointed from North America and one from Japan.

Word has come that the Committee of Reference and Counsel of the Foreign Missionary Conference of North America has elected the following as representatives on this Commission from the United States-Canada area:

The Rt. Rev. Bishop H. St. John Tucker, with Canon Anson Phelps Stokes as his alternate, Dr. E. D. Soper, and Miss M. E. Wooley.

Bishop Tucker is well known in Japan, having lived here for many years and rendered most distinguished service in both the Northern and Southern sections of the Empire. Canon Stokes, his alternate, is an eminent Christian Educator served as Acting President of Yale University. Dr. E. D. Soper, now President of Ohio Wesleyan University, is a son of Japan's soil. He was born in Japan and carried forward the name and service of his father, Dr. Soper, who gave so many years of fruitful service to this land. Miss Wooley is President of Mount Holyoke College and an outstanding authority in the field of women's education.

The British representatives on this commission have not as yet been elected. The Japanese members will be elected when the full foreign personnel is known.

### THE PROJECT OF A RURAL SURVEY:

It has definitely been decided that Dr. K. L. Butterfield will include Japan in his itinerary to the Far East. The present plan is for him to spend only a day or two in Japan on his way to China the first of next November, returning here about May 15th, 1931, and remaining until the first of August.

Dr. Butterfield suggests that an intensive survey of a dozen or fifteen strategic rural centres be made and that the Council concentrate its efforts on rural development in these areas. He expresses his conviction that the time is ripe for a great Christian advance into the rural field in Japan.

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## FEDERATION OF CHRISTIAN MISSIONS

J. S. KENNARD, JR.

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### PROGRAMME FOR THE ANNUAL MEETING 1930

#### General Theme :

#### THE REDISCOVERY OF THE KINGDOM OF GOD IN JAPAN

#### WEDNESDAY, JULY 30

- 7:45 A.M. Roll Call of Delegates.  
 8 „ Prayer Meeting. Leader: Mr. W. M. Vories.

#### THURSDAY, JULY 31

- 9 A.M. Devotional period: Leader, the Chairman of Federation, Rev. P. S. Mayer D.D.  
 Opening business.  
 Paper: "*The Rediscovery in Moral Life.*"  
 Speaker, Miss Michi Kawai.  
 Discussion Leader, Mr. R. L. Durgin.  
 11:20 to 12 A.M. Devotional Address, by Rev. H. W. Myers D.D.

#### AFTERNOON SESSION

- 2 to 4 P.M. Business session, including reports of Committees.

#### EVENING SESSION

- 7:45 P.M. The Kingdom of God Movement.

#### FRIDAY, AUGUST 1

- 9 A.M. Devotional period.  
 Paper: "*The Rediscovery in Intellectual Life.*"  
 Speaker, Rev. Luman J. Shafer.  
 Discussion Leader, Rev. C. J. L. Bates D.D.  
 11:20 to 12 A.M. Devotional Address, by Rev. H. W. Myers D.D.

#### AFTERNOON SESSION

- 2 to 4 P.M. Paper: "*The Rediscovery in Economic Life.*"  
 Speaker, Miss Isabelle McCausland.  
 Discussion Leader, Rev. T. D. Walser.

## SATURDAY, AUGUST 2

- 9 A.M. Devotional period.  
 Paper: "*The Rediscovery in the Devotional Life of the Church.*"  
 Speaker, Rev. Willis C. Lamott.  
 Discussion Leader, Miss Esther Rhoads.
- 11:20 to 12 A.M. Devotional Address, by Rev. H. W. Myers D.D.

## AFTERNOON SESSION

- 2 to 4 P.M. Business session.  
 4 to 5:30 P.M. Reception for Delegates.

## SUNDAY, AUGUST 3

- 7 to 7:45 A.M. Morning Prayer Meeting.  
 10:30 A.M. Church Service: Preacher, Rev. Paul S. Mayer D.D.  
 4 P.M. Memorial Service: Leader, Rev. G. F. Draper D.D.  
 Communion Service: Leader, Rev. C. W. Iglehart D.D.

DELEGATES FOR 1930

- ABCFM Leeds Gulick, Miss Isabelle McCausland, C. B. Olds, F. L. Roberts, Mrs. W. P. Woodard.
- ABF John A Foote, J. F. Gressitt, Miss Gertrude E. Ryder,
- AFP G. B. Burnham Braithwaite, Miss Edith Sharpless.
- ABS K. E. Aurell.
- BFBS G. H. Vinall.
- CC E. C. Fry, W. Q. McKnight.
- CMS Miss S. L. K. Bushe, Miss A. C. J. Horne, A. C. Hutchinson, W. H. Murray Walton.
- EC Miss Gertrud E. Kuecklich, Harvey Thede.
- EPM Miss Lily Adair.
- KCA Miss Helen Topping.
- LCA L. S. G. Miller, G. W. Schillinger, Miss Helen Shirk, J. M. T. Winther.
- MEFB G. W. Bruner, F. W. Heckelman, Mrs. F. N. Scott, E. W. Thompson.
- MEFBWE Miss Barbara M. Bailey, Miss Mildred Paine.
- MEFBWW Miss Margaret Burmeister, Miss Ella Gerrish.
- MES Miss K. Johnson, P. L. Palmore, Miss K. Shannon, S. H. Wainright, Miss A. B. Williams.
- MP Leigh Layman.
- MSCC Miss H. Harobin, P. S. C. Powles, J. G. Waller.
- OMJ W. M. Vories.
- PCC Hugh MacMillan.
- PN D. C. Buchanan, E. N. Chapman, Mrs. J. G. Dunlop, D. P. Martin, Miss A. M. Morgan.
- PS Miss Margaret Archibald, V. A. Crawford, C. R. Jenkins, Miss Annie Patton, L. C. M. Smythe.
- RCA E. C. Duryee, B. M. Luben, J. J. Shafer, Mrs. John Ter Brog.
- RCUS I. G. Nace, Mrs. Christopher Noss, W. Carl Nugent, Miss B. Catherine Pifer.
- SBC W. H. Clarke, Mrs. W. H. Clarke, Mrs. E. O. Mills.

UB	J. Edgar Knipp.
UCC	G. E. Bott, Mrs. E. C. Hennigar, A. P. McKenzie, H. F. Woodsworth.
UCCW	Miss Lulu Barr, Miss A. M. McLachlan, Mrs. A. M. Pinsent, Miss Luella Rorke.
UCMS	Miss Bertha Clawson, William H. Erskine, Miss Helen Richey.
UGC	Miss Ruth Downing.
WU	Mrs. Hazel B. Lynn.
YMJ	(Absent).
YMCA	R. L. Durgin, Mrs. G. S. Phelps.
YWCA	Miss Claire McKinnon.

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## THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

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AMY C. BOSANQUET

We are proud to be able to report the publication of a great book, *Paul: A Study in Social and Religious History* (Poro no Kenkyu), by Dr. Adolf Deissmann, translated by Dr. W. G. Seiple and Prof. G. Koriyama, cloth, 400 pp. Price ¥3.00. This work has occupied Dr. Seiple for years, we understand. It has been most carefully done, down to the many notes and references, which are an example of scholarly accuracy and honesty. The plates are beautifully reproduced. There is a special foreword in German written by the author for this Japanese edition.

A very large edition (20,000) has been printed of Dr. T. Kagawa's new book, *Meditations about God* (Kami ni Tsuite no Meiso), paper cover, 191 pp. at the special price of ten sen. A great many have sold already. (See Review p. 290 f.)

Other publications are: *The Origin and Development of the Weekly Rest* (Shukyu Seido no Kigen to Hattatsu), by Rev. P. G. Price, translated by K. Tanaka, paper, 30 pp., on a subject of very practical importance in the overworked world of to-day; and *Canadian Girls in Training* (Shukyo-teki Shoyo Club Teiyo), by Rev. P. G. Price, translated by T. Masuda, paper cover, 20 pp., a very suggestive and useful booklet for workers among girls.

We are preparing a new study book, *From Jerusalem to Jerusalem*, by Mrs. Helen Barret Montgomery, a lifelong student of foreign missions. It was brought out in U.S.A. last year by the Central Committee on United Study of Foreign Missions. The name indicates its scope, beginning with Pentecost at Jerusalem and ending with the Jerusalem Conference, 1928. We hope to publish this early in the autumn, when study circles and reading parties will be beginning their new season.



Our latest publication which is just off the press is the first number of a series called *Bible Story Picture Books* (Seisho e no Monogatari), called *Two Little Boys* (Futari no Shonen) by Miss T. Hosokai, with eight coloured illustrations by Miss E. A. Wood. The price is 25 sen. It is intended for little children.

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## TEMPERANCE AND PURITY NOTES

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E. C. HENNIGAR

### RECENT EVENTS

The first half of 1930 has seen steady progress in the movement to free Japan of the shackles of the licensed system and the geisha. The Home Minister, Mr. Adachi, has declared that "so long as a Minseito Cabinet is in power no increase will be permitted in the number of Geisha establishment."

In Iwate Prefecture some permits issued by the Seiyukwai authorities for establishment of new geisha quarters have recently been revoked. The Iwate ken Medical Association has passed a resolution favouring the Abolition of the present licensed system. The matter will probably be presented in the Prefectural Assembly next fall.

In Shiga Prefecture, at Ishiyama, on the shores of Lake Biwa, an attempt was made to establish a geisha house call-office. In spite of vigorous opposition on the part of the W.C.T.U. and the churches the local governor gave his permission. On April 8th a great mass meeting was held in Otsu protesting against this. Speakers were sent from Tokyo. As a result the Shiga ken Purity Society (*Junjetsu Domei*) was formed. Following very strong representations both at the Prefecture Office in Otsu and at the Home Office in Tokyo the above mentioned permit was cancelled by order of the Home Minister. This was a great and very encouraging victory.

A branch of the Purity Society has been formed in Kochi in the south and a Mass Meeting has been held in Morioka in the north looking to organization of that prefecture for the campaign in the autumn. Twenty five ken are now organized.

The officials of the Keikido in Seoul, Korea, have prohibited the issue to prostitutes and geisha of contracts valid for a term of years and have substituted contracts on a percentage basis only, (*buai*).

In the short special session of the Imperial Diet in May two bills dealing with licensed prostitution and its suppression were presented. One presented by Mr. Miyake of Yokohama, and signed by Messrs. Tagawa, Nagao, Ozaki, Nagai, Hoshijima, Matsuyama and 40 other members called for the passing of a law to the effect that no new brothels should be licensed, no new girls enrolled as prostitutes and that the whole system come to an end in April 1935. A second presented by Dr. Tagawa, President of Meiji Gakuin, and signed by practically the same members, was a memorial calling for three things; (1) That loan-contracts between prostitutes and their keepers be made illegal; (2) That it be made illegal to cause any woman, in the licensed quarters or elsewhere, to engage in this business; (3) That it be made illegal to rent houses or rooms for this purpose. Owing to the brevity of the session neither of these bills came up for discussion on the floor of the Diet.

As the Abolition Movement grows in intensity the brothel keepers on their part are not only organizing to resist, but, and it may be a sign of desperation, are more and more resorting to ruffianly methods. In Susaki and in Kanazawa Salvation Army officers and others have suffered violence in attempting to assist women who wish to cease this shameful business. The most outstanding case, however, was that at Hiroshima. An Abolition League for the prefecture had been formed and Dr. Abe was invited to speak at the inaugural ceremony. The meeting was held on June 1st in the assembly hall of one of the local Primary Schools. A large crowd was in attendance including some 200 ruffians from the licensed quarters. When the chairman of the meeting, Rev. G. Kawai, pastor of the Methodist church, arose to open the meeting a group of the brothel keepers' party rushed the platform and beat Mr. Kawai so seriously that he was under the doctor's treatment for one month. Dr. Abe then endeavoured to speak but was unable to do so. A great deal of dissatisfaction is being expressed at the inadequate protection afforded by the police. The incident made a very profound impression in Hiroshima and has operated to enlist much sympathy on the side of the Abolitionists.

#### 17TH ANNUAL SESSION OF THE PURITY SOCIETY

On June 28th at 4 p.m. at the Nakanoshima Public Hall Osaka, the 17th annual session of the Purity Society was held. Reports and a financial statement were presented. The following three questions were discussed and plans made.—(1) As to the help the society shall give to the commission of the League of Nations coming to Japan this fall to investigate the licensed system of the country. (2) To memorialize the authorities to suppress the ruffianism at our meetings. (3) To memorialize the proper authorities to protect young children employed in circuses and other shows.

### ABOLITION LEAGUES—5TH ANNUAL CONFERENCE

On June 27th the officers and representatives of the local Abolition Leagues from all over the Empire met at the Fujin Home in Nakanoshima, Osaka and discussed the plans for the work of the coming year.

On the 28th at 10 a.m. in the Nakanoshima Public Hall reports of the work in the various ken were given. Messrs Miyake, Tagawa and Hoshijima members of the Diet gave reports of the work done in the recent special session of the Diet. A representative of Niigata, where an abolition bill was passed last December, was given an ovation.

At 7 p.m. some 3000 gathered in the Public Hall for the public meeting but the brothel keepers of the Kwansai were present in such force and created such a disturbance that no addresses could be heard and the police in attendance, fearing bloodshed, ordered the meeting closed at 7.50. It would seem that the keepers, despairing of stemming the tide against their business have resolved to use physical force. Does this point to the early success of our movement?

The most recent statistics published by the Home Office are as follows—(as at the close of 1928 and compared with five years previous.)

Licensed quarters...	...	...	...	...	547 showing an increase of	10
Keepers ...	...	...	...	...	11,155 „ a decrease	535
Inmates ...	...	...	...	...	49,058 „ „	3,267
Guests ...	...	...	...	...	22,794,200 „ „	611,167
Geisha-houses...	...	...	...	...	21,468 „ an increase	2,022
Geisha ...	...	...	...	...	80,806 „ „	3,705

### JAPAN TEMPERANCE LEAGUE—11TH ANNUAL CONFERENCE

The 11th Annual Conference of the Japan Temperance League was held in Matsumoto from April 11-13. The registered attendance was 753, which constitutes a record for these conferences. The sessions were held in the Hall of the Higher School and were presided over by Mr. H. Nagao, M. P., President of the League. Reports revealed 1658 registered Temperance Societies in the Empire, being an increase in the year of about 500 societies. Nineteen different prefectures have Prefectural Leagues. There are 49 dry villages and 14 dry steamers reported. Nagano prefecture again reported the largest number of societies, 250, some 95 of which had been organized within the year. Niigata again stood second.

Among the special resolutions adopted the chief were (1) to press in the Diet the campaign for the 25 year Temperance Law, and (2) to continue the campaign throughout the whole empire to establish a Temperance organization in every town and village. The Shinshu slogan, '*Itchison ichi kai*' ("A Society in every village") was adopted for the Empire last year. The representatives from Shinshu, meeting in separate session, organized



along county lines so as to make a special endeavour to accomplish this ideal by July 30th of this year.

The next Annual Conference will be held in Nara, the hosts on that occasion being the combined Temperance Societies of the Kwansai District.

On Sunday, the last day of the Conference, a great Temperance Demonstration was staged in the afternoon. Members of the Conference dividing into groups, addressed large crowds at seven principal points in Matsumoto city. Mr. Bando, M.P., touring in a specially decorated car, visited and spoke at each of these seven points. While this was going on the members of seven Companies of the children's Temperance Army in and around Matsumoto met in session in front of the Matsumoto Shrine, where speeches were made and songs given. All the Conference members and friends later assembled at this spot and headed by a band and the Children's Army marched singing through the streets of the city.

So great an impression did this make in the city that three days later the liquor dealers' organized a counter-demonstration. First they had a meeting where flaming speeches were made and resolutions passed setting forth the impending ruin of the country if the Temperance propaganda went much farther. Then, distributing two buns and a bottle of *sake* to each of their followers they made a parade through the main streets of the city. It is reported that the general consumption of sake has fallen nearly 20%.

At the special Diet session in May Mr. Nagao, supported by a number of friends, presented a Bill asking that it be made illegal for youths under 25 to drink alcoholic liquors. This bill was referred to a special committee for study and report. After several strenuous committee sessions it finally passed by a vote of five to three (one member of the committee not voting). Although, owing to the brevity of the Diet session and the immense number of other bills calling for action this Temperance Bill was not reported out of committee stage, yet it is felt that a great step in advance has been made in putting it through the committee, and that inspite of the organized opposition of the vested liquor interests backed by unlimited money power.

### STUDENTS NATIONAL TEMPERANCE LEAGUE—ANNUAL CONFERENCE

The National Student's Temperance League met in Annual Conference in the Y.M.C.A. at Kanda, Tokyo on May 10th and 11th. There are now federated Temperance Societies in some 64 schools all over the empire, from Hokkaido to Kyushu. It is notable that the school authorities of the Higher Engineering School in Kobe and the Higher School in Kanazawa have adopted the policy of requiring the students entering the first year to take a pledge to abstain from liquor-drinking. Meanwhile the societies in a number of the Universities in and around Tokyo have been busy during the spring months enrolling new members and strengthening their position

generally. The officers of this organization meet twice each month in a seminar to study the Temperance question in a scientific manner. In the Matsumoto Higher School something over one half of the new students this year were enrolled in the Campaign against Licensed Vice.

### JAPANESE PRESS AND THE SYSTEM OF LICENSED VICE

Through the courtesy of *The Japan Advertiser* we append below a translation of a leading article which appeared on May 22, 1930, in the *Tokyo Asahi* one of the biggest newspapers in Japan.

### The Licensed Vice Question

The movement in this country for the abolition of legalized prostitution has received considerable impetus from the action of the League of Nations.

The League committee, investigating into the trade in women and children in Western countries recently came to the conclusion that there is no foundation for the fear about public morals being injured by the closing of brothel houses. The resolution adopted by the committee after months' investigation was to the effect that the abolition of slavery will not affect the public health in the least, and that slavery would be reduced materially by the closing of the establishments of ill-fame.

The League of Nations Directorate, after prolonged deliberations on the findings of the committee recently adopted a resolution, proposing the institution of a thoroughgoing inquiry into conditions in the Far East. Another resolution adopted asked the Rockefeller Institute to grant \$120,000 to aid in financing the proposed investigation.

The question of the abolition of legalized prostitution is one of the many with which Japan is confronted. There is no longer any doubt in the minds of those having at heart the public welfare about the harmfulness of the system.

An important gain for the forces working to bring about the abolition of systematized prostitution is the unanimity with which medical experts are opposing the brothel houses. What is important is that representatives of those countries which have closed their brothel houses, in their reports to the League of Nations committee on the working of the new system, declared that there had been thus far no signs of undesirable diseases spreading as the result of the official banning of prostitution.

The testimony of representatives of Germany, which led other European countries in abolishing the system of prostitution, dispelled any doubt about possible increase in illegal prostitution as the result of the closure of brothel houses.

South European countries also are now faced with the necessity of revising their system in the light of medical testimony and the results of experiments undertaken by other countries.

An interesting question is the attitude of the authorities who have charge of the nation's physical welfare. They have hitherto invariably opposed the abolition of prostitution on grounds of public health rather than on public morals. Their position is now rendered untenable by the findings of the League of Nations committee.

Fortunately for the residents of Tokyo, the police forces are headed by a man strict in morals and courageous in fighting social evils. With Mr. Maruyama at the head of the Metropolitan Police Board the residents of Tokyo and suburbs can count on improvement in public morals. Surely he will not compromise himself by granting further permission for the extension of licensed quarters or the establishment of new combination geisha and prostitution houses.

The Chief of Police can count on the full support of the public in his drive against houses of questionable character. His campaign against questionable cafes and unlicensed prostitutes has evoked widespread applause.

For reasons known only to himself, however, Mr. Maruyama has kept silent on the matter of abolition of legalized prostitution. In all probability he does not like to offend officials of the Home Office, by declaring war against prostitution, licensed or unlicensed.

If the Chief of Police has a mind to fight licensed prostitution, all public opinion will be behind him. If he needs arguments to convince the conservative elements in the Home Office of the undesirability of systematized vice, there are many. The principal reason against the brothel houses is a moral one. The system is maintained through restrictions on personal rights and even the most prejudiced advocates of the brothel house cannot be supposed to be so obtuse to the sense of morality to oppose the removal of such restrictions.

We have the more reason to deplore the absence of any intention on the part of the Chief of Police to fight the operators of brothel houses, because he is reputed to be a man willing to sacrifice himself in a good cause.

In the meantime, local prefectural officials are waging warfare against the system of licensed prostitutes. Several prefectural assemblies have gone on record in favor of the closing of establishments of ill-fame. Their moral courage is entitled to praise, considering the strong position the operators of brothel houses occupy in local legislative chambers.

A serious obstacle in the way of the speedy abolition of prostitution is the attitude of Government officials toward the reform. The prevailing sentiment in official circles is that prostitution is one of the institutions which have been in vogue for many centuries. Many officials regard the



brothel houses as though they were some sacred institution handed down from ancestors.

It was this official interpretation of the nature of legalized prostitution which caused the Government officials to ask exemption of their country from the application of the provisions in the Anti-Slavery Treaty restricting the age of prostitutes to 21. They succeeded in getting the contracting Powers to lower the age limit to 18 in the case of Japan. For the first time the Privy Council, a body made up of old men trained in the old moral school, was aroused by the action of the Government, and adopted a resolution of censure against the authorities.

Speeches by Government officers at the Prefectural Governors' Conference, now meeting in Tokyo, encourage hope for the adoption of effective measures for improving the nation's sanitary arrangements. Matters of morals and sanitation come within the competency of the Home Office, which is headed by Mr. Kenzo Adachi. Remembering his utterances on public morals in the past, the public will be greatly disappointed should he refuse to take vigorous action against legalized prostitution and other social evils.

We regret the failure of the Diet to take action on the bill for abolition of prostitution in the extra session just closed. The legislators had time to indulge in trouble-making but no time to examine the provisions of a measure which has a vital bearing on the moral and physical welfare of the nation.

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## JAPAN CHRISTIAN NEWS AGENCY

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M. S. MURAO

The Japan Christian News Agency is now in a position to supply two Christian articles a week for insertion in local newspapers. The Agency is further prepared to negotiate with the Newspaper Authorities for the insertion of the same.

It may be mentioned that papers are shewing a growing disposition to insert such articles as news matter.

Those desirous of articles or of help in this matter are requested to apply for further particulars to Rev. M. S. Murao, at the offices of the Agency, 5 of 1, Ginza 7-chome, Tokyo.

The following Branches engaged in Newspaper Evangelism Work are now affiliated to the Agency,

Aizu New Life Hall—Wakamatsu.

Akita New Life Hall—Akita.

Fukuoka New Life Hall—Fukuoka.

Fukushima New Life Hall—Fukushima.

Hokushin New Life Hall—Nagano.

Ibaraki New Life Hall—Mito.

Kanazawa New Life Hall—Kanazawa.

Keijo New Life Hall—Seoul.

Kobe New Life Hall—Kobe.

Koriyama New Life Hall—Koriyama.

Kounkan—Tokyo, for Tochigi Ken.

Omi Mission Correspondence Evangelism Bureau—Omi-Hachiman.

Seikokai New Life Hall—Hdqs., Tokyo.

Seikokai New Life Hall—Branch, Niigata.

Shizuoka New Life Hall—Shizuoka.

Tohoku New Life Hall—Sendai.

Wakayama New Life Hall—Wakayama.

Yamanashi New Life Hall—Kofu.

The Annual Conference is planned for October 28-31 at Omi, Hachiman.  
Details will be sent out in due course.

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## FELLOWSHIPS IN UNION THEOLOGICAL SEMINARY NEW YORK

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Rev. M. E. Hall, under the A.B.C.F.M. in Japan, has been assigned a Missionary Fellowship in Union Theological Seminary. The other Fellowships were assigned—three to India, one to Africa, and one to Egypt,

Applications for these Fellowships (\$750) and Scholarships (\$450) should be in by January 1st preceding the academic year for which application is made.

Twenty apartments in a building adjacent to the Seminary, within two blocks of Teachers College and Columbia University, are available for missionaries on furlough. Detailed information about these apartments can be secured from the Chairman of the Committee on Missionary apartments.

## BOOK REVIEWS

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*JAPANESE TRADITIONS OF CHRISTIANITY, being some old translations from the Japanese, with British Consular Reports of the persecutions of 1868-1872. Edited by M. Paske-Smith, C.B.E., H.B.M. Consul, Osaka, with Japanese Notes by Shuten Inouye. pp. 142. Price ¥3.50. Published by J. L. Thompson & Co., Kobe, Japan; Kegan Paul, Trench, Trubner & Co., London.*

This volume, published in 1930, contains translations from Japanese sources and British Consular reports on the re-introduction of Christianity in Japan and its subsequent persecutions. There are a number of illustrations. The British Consular reports relate to persecutions subsequent to the opening of the country in 1858, while the rest of the material bears upon the earlier period of Christianity in the sixteenth and seventeenth centuries.

After a brief introduction, presumably by the Editors, the contents are divided into three main parts. The first is "A History of the Introduction of Christianity into Japan." In the second part there is an account of the "Shimabara Rebellion." The third part is made up for the most part of reports of the British Consul at Nagasaki, dated in May, June and July, 1868. In reading through the contents, one has the feeling that in the first part one is walking on the air, in the second part on quicksand and in the third part on the solid earth. It is difficult to identify the names and places in the first part with accredited accounts of the introduction of Christianity in Japan. As is pointed out in the Introduction, these Japanese records could not have been published until long after the events they record. The writer of the first part, which pretends to give an account of the introduction of Christianity into Japan, did not simply record legend but drew upon his imagination. The account of the Shimabara Rebellion exhibits more points of contact with historical reality.

The volume is an interesting contribution to a period of history in which there is room for study and the further elucidation of numerous obscurities. The Editors have rendered a useful service in making this material available to English readers. The illustrations, including the reproduction of a map of Nagasaki of June 1802, giving the anchorages of Dutch and Chinese vessels, form a valuable part of the volume. The printing has been done in Japan. The editorial Notes exhibit painstaking effort for the guidance of the reader. The original text not being supplied,



one cannot test the accuracy of the translations. It seems rather odd to call the disturbance at Shimabara a "Riot." *Ran* is to be taken in a much wider sense than 'riot' in common English usage. The translations are not by the Editors, but are taken, the first part from the *Japan Herald* in which it appeared in 1864, and the second part from the *Far East*, a magazine once published in Yokohama.

S. H. WAINRIGHT

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*HIGHWAYS AND BYWAYS IN JAPAN*, by Lois Johnson Erickson  
136 pp. Price ¥1.50. Published by Fleming H. Revell, Company.

This book is well described on its own folder. "Incidents of Daily Life in a City of the Inland Sea." Its 21 brief chapters would read equally well-arranged in any other order. They neither discuss the problems of missionary life, nor relate their own brief happenings to any larger events in the life of Japan or the rest of the world. Perhaps for this reason the book is a refreshing one in these days of conferences, when "findings" laboriously arrived at are often uncomfortably reminiscent of the "conclusions" of a quarter of a century ago. Here at least the reader finds the material of problems—actual facts clearly stated. He is provoked to make his own comparisons and draw his own inferences and so may decide whether the missionary work so lightly and yet so vividly touched upon is of the kind that is building up a new nation in the Faith or not.

It is a testimony to the extraordinary unity of Japanese social life that though these sketches are of particular happenings in the life of a worker in the south-west of Japan yet they instantly awakened similar reminiscences in the mind of the reviewer whose whole missionary life has been spent in the east. The quaint mixtures of Japanese and European clothing, the equally quaint mixture of genuine piety and solemn boredom in most "Church functions," the not to be repressed longing of the young Japanese for life after a western fashion in spite of the many doubtful blessings which spring up in such a path, there and many more of the puzzling contrasts that strike the thinking observer are to be found anew in these pages.

Anew in its best sense. They are not just repetitions of things we have heard a dozen times in travellers' tales. The writer's humour enlivens all her descriptions and her real love for and admiration of Japan arouses our admiration for qualities which will survive all these superficial absurdities. There is no sentimentality either when she touches on missionary work in its beginnings in this complicated Japanese life. The apparent waste of time over social courtesies and the days when one teaches

music or cooking and has no chance to speak of God are described uncompromisingly and as convincingly as the evangelistic meeting in the factory or outside the village school, or the words of sympathy that break down reserve and take the message of God's Love to a sorrowing heart.

There are many amusing anecdotes, but the author's gift of phrasing makes even common place incidents worth recalling. This is certainly a book to give to those who think missionaries "pious people" and missionary life "a distribution of tracts," for the very human interest of the writer in flowers and festivals and food, and her amused recollections of all the trivial discomforts and absurdities of country inns are as apparent as her sympathy for the struggle to get education and culture or the effort to improve factory conditions.

The most moving chapters in the book are the last three which touch on the life of the lepers. The poems composed by lepers themselves are allowed to tell their own tale and are worth more than pages of description.

" .....

As I sit sightless  
Silent, apart,  
All voices whispering  
Echo in my heart."

Its should be mentioned that each chapter ends with a phonetic rendering of the Japanese names contained therein, which suggests that the author hoped that this book would be read aloud. To recommend a book as a good one for mothers' meetings may seem faint praise, but not to any one who has ever tried to find one that will keep the "Mothers" from sleep or gossip! This book will do both.

K. M. SHEPHERD

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"GOD AND THE GOSPEL OF DIVINE LOVE" (*Kami to Seiai no fukuin*). By Toyohiko Kagawa, published by Fukuin Shokwan, Shimonoseki, Price 10 sen.

MEDITATIONS ABOUT GOD, (*Kami ni tsuite no meiso*). By Toyohiko Kagawa, published by the Christian Literature Society of Japan. Price 10 sen.

To ordinary Japanese Christianity is still a foreign religion, and so the Bible is an alien book. It has never yet been popularized in Japan. Thus one of the great problems of the churches has always been how to make both Christian and non-Christian people interested in reading the Bible. This can hardly be accomplished without help of some literature giving a resume of at least the New Testament written in the colloquial that can appeal to all classes of people.

Kagawa's new book, "God and the Gospel of Divine Love" meets this need. As he himself says in the author's note, "this book is an introduction to the New Testament and is written in such a way that every body may understand."

It is a compact book of about two hundred pages containing 27 chapters which correspond to the 27 books in the New Testament in the following titles: (1) The Gospel of Salvation—Matthew; (2) The Gospel of Service—Mark; (3) The Gospel of Humanity—Luke; (4) The Gospel of the Cross—John; (5) The Gospel of the Holy Spirit—the Acts; (6) The Gospel of Awakening—I Thessalonians; (7) The Gospel of Labour—II Thessalonians; (8) The Gospel of Liberty—Galatians; (9) The Gospel of Order—I Corinthians; (10) The Gospel of Deliverance—II Corinthians; (11) The Gospel of Grace—Romans; (12) The Gospel of Emancipation—Philemon; (13) The Gospel of Perfection—Colossians; (14) The Gospel of Unity—Ephesians; (15) The Gospel of Joy—Phillipians; (16) The Gospel of Practice—Titus; (17) The Gospel of Friendship—I Timothy; (18) The Gospel of Manliness—II Timothy; (19) The Gospel of Redeeming Love—Hebrews; (20) The Gospel of the Proletariat—James; (21) The Gospel of Trial—I Peter; (22) The Gospel of Piety—II Peter; (23) The Gospel of Divine Fellowship—I John; (24) The Gospel of the Incarnation—II John; (25) The Gospel of Mutual Aid—III John; (26) The Gospel of Purity—Jude; (27) The Gospel of Victory—Revelation.

Each of these chapters contains the gist of the book in question. There are also striking and inspiring illustrations of the Gospel messages and its truth which make a strong appeal to the Japanese mind and which make the stories of the New Testament to live in the present. One may feel that each chapter is too brief, but herein lies the author's painstaking work of scholarship in abbreviating the voluminous materials, retaining all essentials and omitting non-essentials, for sheer reason of limited space. For a lengthy treatment of the subjects, therefore, he refers readers to his similar book under the title of *A Christian Manifesto to Mankind*.

Although this new book is not written for critical study it reveals, throughout the author's remarkable mastery of all phases of modern criticism of the New Testament. It shows keen but unprejudiced discretion. Thus neither Fundamentalist nor Modernist would be likely to quarrel over his way of presentation of the Biblical truth, especially over his Christo-centric Theology—emphasizing the Gospel of Redeeming Love of the Cross. Since this is the work of the author's matured thinking and experience, its originality is most noticeable every there both in the exposition of the Gospel truth and also in the keen analysis of the mind of individual authors of different books. Probably this is the main secret of its strong appeal to the reader.

We specially recommend its use as a text book in homes and churches for the study of the New Testament, and also in Sunday Schools and other Bible classes.



In the second book we have another valuable contribution of Kagawa to our Christian literature. It also is only a 10 sen book, but it contains really a great deal of material. No one will feel that he is not getting the money's worth.

The book is divided into fourteen chapters and each chapter is subdivided into several sections with very attractive headings so that the readers will be tempted to go on reading to the end. The cover, also, is so well got up that I think this is the most attractive among his 10 sen books. It certainly catches one's attention by its appearance.

As to the contents, these are of course intended to give the inquirers a popular "Christian Theology." Kagawa has a genius for knowing the present tendencies and "likes" and "dislikes" of the masses of people of Japan, and therefore here we do not find any words which are not understood by the people on the street. Here is an old theology in new words and new thoughts.

Most of us know that the secret power of Kagawa comes from his "meditations" and prayer. He is a mystic rather than a scholar or theologian or philosopher. He is a meditator, a man of prayer. He is working day and night 365 days a year and still he is always full of inspiration and is ready to give new ideas on almost any lines. Why? Because he has the secret of meditation. From his meditation, his books and speeches are created. Even during his speeches, one often notices that his words spring from meditation. It is, therefore, no wonder that I think this book is most like Kagawa among his many books. This is "Kagawa in Meditation." Here is the eauty and the strength of this book.

We modern men in this busy world, do not meditate enough, do not know how to meditate. If we are influenced by Kagawa to meditate a little, that is a great thing for us. And if our practice of meditations lead to "Meditations about God," then we shall be most blessed.

The book will surely make any honest reader think seriously and meditate deeply. That is what we need to-day, and we are glad if we can give this book to everyone in Japan.

MICHIO KOZAKI

## PERSONAL COLUMN

### NEW ARRIVALS

BOWLES. Dr. and Mrs. Herbert E. Bowles, (PE) arrived on April 28th, under appointment at St. Luke's Hospital, Tsukiji, Tokyo.

BROWN. Miss Olive Brown of the Japan Rescue Mission in April from England. Address, 162 Kita Yoban cho, Sendai.

### ARRIVALS

ALEXANDER. Miss Virginia E. Alexander (MEFB) of Sapporo, on June 26, after furlough in Canada. Address: Sapporo, Hokkaido.

ARCHER. Miss A. L. Archer (MSCC) from furlough on May 31. Address: Inuyama, Aichi Ken.

BROKAW. Dr. Harvey Brokaw (PN) from a short furlough on May 16, to resume work at Ichijo, Kyoto. Mrs. Brokaw and Miss Miriam Brokaw return in July.

BUCHANAN. Miss J. B. Buchanan, in July after a year's musical study under Prof. Kovalow of Paris. Address: Canadian Academy, Kobe.

BUZZELL. Miss Annie S. Buzzell (ABFMS) on July 7 from U.S. Address: Tono Machi, Iwate Ken.

HILBURN. Rev. and Mrs. S. M. Hilburn and family (MES) on May 3 from furlough. Mr. Hilburn has been studying at the University of Chicago, from which institution he has received the degree of Ph. D. Address: Kwansai Gakuin.

JOHNSON. Miss Katharine Johnson (MES) from furlough on Feb. 28. She will resume her work in Hiroshima Girls' School, Hiroshima.

LYNN. Mrs. H. B. Lynn (Woman's Union Mission) from furlough, to resume her work in the Kyoritsu Joshi Shingakko, 212 Bluff, Yokohama.

MCILWAINE. Rev. W. A. McIlwaine (PS) in May from furlough. Address: Nagoya.

NOSS. Rev. G. S. Noss (RCUS) on July 14 with his family, having completed a course of three years at Union Theological Seminary, New York City. Address: 10 Daiku Machi, Aomori Shi.

SMITH. Mrs. Roy Smith (MES) to Kobe on Dec. 24 from the U.S., where she has been for six months in the interests of the Canadian Academy.

THOMSON. Rev. and Mrs. R. A. Thomson (ABFMS) on June 14 from furlough in U.S. Address: 39 Nichome, Kitano Cho, Kobe.

### DEPARTURES

AKARD. Miss Martha B. Akard (LCA) Principal of Kyushu Jogakuin, in April for furlough in U.S.

- ALLEN. Miss Caroline Allen (YWCA) Yokohama, on furlough in July. Address, Milwaukee, Wis.
- ASHBAUGH. Miss Adella M. Ashbaugh (MEFB) Kwassui Jo Gakko, Nagasaki, in July on furlough.
- BACH. Rev. D. G. M. Bach (LCA) and family in July for furlough in U.S.
- BAGGS. Miss M. C. Baggs (CMS) Tokushima, on May 15 for furlough in England.
- BAILEY. Miss Barbara M. Bailey (MEFB) Aoyama Gakuin, Tokyo, on June 17, on special leave of absence.
- BASIL. Rt. Rev. Bishop Basil D.D. (SPG) early in May. on furlough and to attend the Lambeth Conference.
- BEST. Miss Blanche Best (YWCA) Kyoto, on furlough. Address: 600, Lexington Avenue, New York City.
- BISHOP. Miss J. Arria Bishop, (PE), sailed from Yokohama on May 20th for furlough in America. Miss Bishop is on the staff of St. Margaret's School, Takaidomura, Tokyo-fuka.
- BOWLES. Mr. and Mrs. Gilbert Bowles (AFP) on July 2 for furlough in U.S.
- BOYDELL. Miss K. M. Boydell (CMS) of Miyazaki, on May 31 for furlough in Australia.
- BROWN. Mr. and Mrs. Franklin H. Brown (YMCA) Tokyo on June 16. Returning to U.S. after 17 years' service in the YMCA in Japan.
- CANNELL. Miss Mona C. Cannell of Fukui, on sick leave, June 8.
- CAVIN. Miss Mary Cavin (MEFB) Aoyama Gakuin Tokyo, in July for China, where she will teach in the American School, Peiping.
- COATES. Dr. H. H. Coates of Hamamatsu, in June for Canada via Siberia.
- CUNNINGHAM. Mr. and Mrs. W. D. Cunningham on June 27, for furlough in U.S.
- DANIEL. Miss N. M. Daniel (MEFB) Aoyama Gakuin Tokyo, June 17, on furlough.
- FANNING. Miss Cathrine Fanning (ABCFM) Principal of Soai and Imadegawa Kindergartens, Kyoto, on furlough June 8.
- FAUST. Rev. Dr. Allen K. Faust (RCUS) having resigned the Presidency of Miyagi College for Girls, Sendai, with Mrs. Faust and son Richard, for U.S. via Ports, on June 19. He will join the faculty of Catawba College, Salisbury, North Carolina.
- FREETH. Miss F. M. Freeth (CMS) of Miyaji, on May 2, for furlough in England.
- CAMERTSFELDER. Miss Ina Camertsfelder (EC) on June 17 for furlough in U.S.
- GILLESPIE. Miss Jean Gillespie (UCC) of Fukui, in June for furlough in England.
- HAIL. Miss Margaret Hail (PN) who has been teaching for the year in Hokuriku Girls' School, Kanazawa, in July for U.S.



- HAINES. Miss Hazel Haines (YWCA) Yokohama, in July, for U.S. via Siberia and Europe. Address: Denver, Colo.
- HALL. Rev. and Mrs. M. E. Hall (ABCFM) of Doshisha University, on furlough in July.
- HAMILTON. Rt. Rev. Bishop and Mrs. Hamilton (MSCC) on May 23 for England to attend the Lambeth Conference.
- HEASLETT. The Rt. Rev. and Mrs. S. Heaslett (CMS) Yokohama, on March 15, to attend the Lambeth Conference.
- HEINS. Rev. F. W. Heins (LCA) and family, in June for antedated furlough in U.S.
- HEREFORD. Miss Grace Hereford (PN) Wilmina Girls' School, Osaka, on furlough early in July.
- HEYWOOD. Miss C. Gertrude Heywood, (PE) left Japan on May 31st, to spend the summer at her home in America.
- HUSTED. Miss Edith Husted (ABCFM) of Kobe Woman's Evangelistic School, on furlough in July.
- JONES. Rev. H. P. Jones (MES) of Kwansei Gakuin, on Jan. 12 for furlough in U.S.
- JOST. Miss Harriet J. Jost (UCC) of the Theological Department, Aoyama Gakuin, on July 17 for furlough in Canada.
- KAUFMANN. Miss Irene L. Kaufmann (YWCA) of Tokyo, in July for U.S. via Siberia and Europe. Address: Savannah, Georgia.
- KELLAM. Mrs. Lucile C. Kellam, (PE) of St. Luke's Hospital, Tsukiji, Tokyo, sailed May 22nd.
- KRAMER. Miss Lois F. Kramer (EC) on June 17 for furlough in U.S.
- KIRKALDY. Miss Minnie Kirkaldy of the Japan Rescue Mission Home, Osaka, on May 28 for furlough in Ireland.
- LACKEY. Miss Sarah Lackey (PN) short term teacher of Sturges Seminary, Shimonoseki, in July to U.S., after finishing her three years' contract.
- LAKE. Rev. L. C. Lake, wife and three children (PN) of Sapporo, early in July. After two months in Europe, they will be at the Presbyterian Seminary of Chicago for the year.
- LEA. The Rt. Rev. and Mrs. A. Lea (C.M.S.), Fukuoka, on May 26, to attend the Lambeth Conference
- LIPPARD. Miss Faith Lippard (LCA) in June for furlough in U.S.
- McKIM. Rt. Rev. John McKim, (PE) on May 22nd, via the Ports, to attend the Lambeth Conference.
- MEATH. Miss Aurelia Meath (UCC) of the Toyo Eiwa Girls' School, Azabu, Tokyo, on June 12, for her home in Buffalo, New York. She is retiring for reasons of health.
- MONK. Miss A. M. Monk (PN) Principal of Hokusei Girls' School, Sapporo, in May for a year's furlough in U.S.

- MOORE. Rev. and Mrs. Baude Moore (RCA) of Kurume, on June 25, via the Panama Canal for furlough. Address: Princeton Theological Seminary, Missionary Apartments, Princeton, N. J.
- MYERS. Mrs. Harry W. Myers (PS) of Kobe for family reasons.
- NEWELL. Dr. and Mrs. H. B. Newell (ABCFM) of Keijo, returned to U.S. on July 10, to become emeritus missionaries after over 40 years of service in Niigata, Matsuyama and Seoul.
- NICHOLS. The Rt. Rev. Shirley H. Nichols, Bishop of Kyoto, (PE) on May 22, to attend the Lambeth Conference. He expects to return to Japan in November.
- NORMAN. Dr. D. Norman (UCC) of Nagano, and Miss Grace Norman of the Canadian Academy, Kobe, in June for Canada via Siberia.
- NORMAN. Mrs. Norman (UCC) and Miss Lucy Norman of the Canadian Academy, Kobe, via Vancouver for Canada early in July.
- OLTMANS. Dr. and Mrs. Albert A. Oltmans (RCA) of Meiji Gakuin, Tokyo, on June 6, retiring, accompanied by Miss Evelyn Oltmans of Tokyo, for furlough.
- OLTMANS. Miss Jeanne Oltmans (RCA) of Ferris Seminary, Yokohama, on June 27, for furlough.
- OXFORD. Mr. J. S. Oxford (MES) on May 17, to U.S., to join Mrs. Oxford and son, where they had gone some months before on account of health. They are expected to return in September.
- POWLAS. Miss Maud Powlas (LCA) Superintendent of the Ji-ai-en, Kumamoto, in June for furlough in U. S.
- PRATT. Miss Susan A. Pratt (Woman's Union Mission) Principal of the Kyoritsu Joshi Shin Gakko, to U. S. on furlough, on July 3. Address: 315 Bible House, New York City.
- PRICE. Miss G. J. Price (CMS) of Osaka, on May 17, for furlough in England.
- RANSOM. Miss M. H. Ransom (PN) Wakayama, on furlough early in July.
- RANSOM. Deaconess A. L. Ransom (PE) of the Aoba Jo Gakuin, Sendai, left for furlough in the United States, May 13th.
- SCOTT. Miss Mary C. Scott (UCC) of Ueda, Shinshu, on July 11, for furlough.
- STEWART. Rev. and Mrs. S. A. Stewart (MES) on Jan. 12 for furlough in the U. S.
- TEAGUE. Miss Caroline Teague (MEFB) Fukuoka, in July on furlough.
- THARP. Miss Elma R. Tharp (ABFMS), assistant secretary of the Baptist Mission on June 14 for furlough. Address: 1511 North 14 Street, Boise, Idaho.
- VAN AKEN. Miss Helen Van Aken (APN) short term teacher of Hokuriku Girls' School, Kanazawa, to U. S. in July.
- WALSH. The Rt. Rev. Gordon and Mrs. Walsh (CMS) of Sapporo, on April 30, to attend the Lambeth Conference in England.
- WEED. Mrs. Irene Weed (RCUS) of Sendai, on June 16, from Yokohama to America via the ports.

- WHITE. Miss Anna Laura White (MEFB) Kwassui Jo Gakko, Nagasaki, on May 22, on furlough. Address: Owensmouth, California.
- WILSON. Miss Elinor Wilson (ABCFM) of Kobe Woman's Evangelistic School, on furlough in May. Address: 1626 Mass, Ave. Cambridge, Mass.
- YOUNG. Miss Mariana Young (MEFB) II Oura, Nagasaki, on March 27, retiring. Home address: Galion, Ohio.

### CHANGES OF LOCATION

- ALLEN. Miss Thomasine Allen (WABFMS) from Tono Machi to Morioka.
- FRANKLIN. Rev. and Mrs. S. H. Franklin (PN) are temporarily at Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo, but expect to take up their permanent location in late August at 1 Asukai Cho, Tanaka, Kyoto.
- GRESSITT. Mr. and Mrs. J. Fullerton Gressitt (ABF) to 1985 Kami Meguro, Tokyo. Mr. Gressitt is now secretary of the Mission. Office address: 4, 1-chome, Misaki Cho, Kanda-ku, Tokyo.
- HENNIGAR. Dr. E. C. Hennigar (UCC) from Matsumoto, Shinshu, to the Central Tabernacle, Hongo, Tokyo. Address: 23 Kami Tomi Zaka, Koishikawa.
- INGLEHART. Rev. and Mrs. C. W. Inglehart (MEFB) to Tokyo. Dr. Inglehart is District Superintendent of the Kwanto District of the Japan Methodist Church and Evangelist in Greater Tokyo. Address: 6 Naka Cho, Yotsuya, Tokyo.
- JENKINS. Miss Louise Jenkins (WABFMS) from Sendai to Hinomoto Jo Gakko, Himeji.
- KRIETE. Rev. and Mrs. Carl D. Kriete (RCUS) from Yamagata to 168 Higashi Sanbancho, Sendai.
- LAUG. Rev. and Mrs. George W. Laug (RCA) from Saga to Takeo, Kyushu, for evangelistic work in Saga and Oita Prefectures.
- LUBEN. Rev. Bruce M. Luben (RCA) from Tokyo to Beppu, Kyushu, for language study.
- DE MAAGD. Rev. John C. de Maagd (RCA) from Oita to Beppu, Kyushu, for evangelistic work.
- MACKENZIE. Miss Virginia Mackenzie (PN) to Sturges Seminary, Maruyama Cho, Shimonoseki.
- NUGENT. Rev. W. Carl Nugent and family (RCUS) from Aizu-Wakamatsu to 308 Shinchiku, Higashidori, Yamagata Shi.
- OLDRIDGE. Miss Mary Belle Oldridge (MEFB) from Kwassui Jo Gakko, Nagasaki, to Aoyama Gakuin, Shingakubu, Tokyo, to replace Miss H. J. Jost. Address: 4 Aoyama Gakuin.
- SHAW. Rev. and Mrs. H. Reynolds Shaw from Kyoto to Toyama, Toyama Ken, in June.
- SMITH. Rev. and Mrs. John C. Smith (PN) to Kita 7 jo, Nishi 6 chome, Sapporo, Hokkaido, in June.



TAYLOR. Miss Erma Taylor (MEFB) from Sapporo to city and evangelistic work in Hakodate.

ZANDER. Miss Helen Zander (RCA) from Tokyo to 37 Yamate, Yokohama, to teach in the Ferris Seminary.

### BIRTHS

CHASE. On May 5 to Mr. and Mrs. J. T. Chase, (YMJ) a son, Robert Douglas.

NUGENT. On April 20, to Rev. and Mrs. W. Carl Nugent (RCUS) of Aizu-Wakamatsu, a son, Richard Covaul.

PALMORE. On June 3, to Rev. and Mrs P. L. Palmore (MES) of Tokuyama, Yamaguchi Ken, a son, Erdman Ballagh.

SHAVER. On May 13, to Rev. and Mrs. I. L. Shaver (MES) of Nakatsu, Kyushu, a son, David Cowan.

SMITH. On May 1, to Rev. and Mrs. John C. Smith (PN) a son, John C., Jr.

WATERS. On June 11, to Rev. and Mrs George L. Waters (MES) of Tokyo, a son, James Lipscomb.

### DEATHS

GARDNER. In April, Miss F. A. Gardner (ABCFM) member of the Japan Mission 1878-94.

JOHNSTONE. On May 14, Miss Janet M. Johnstone (PN), formerly of Sturges Seminary, Shimonoseki, at Buffalo, New York.

PARTRIDGE. On June 22, Rt. Rev. S. C. Partridge, who was Bishop of the Kyoto District of the Nippon Sei Kokwai from 1900 to 1911, and since that time has been Bishop of the Diocese of Western Missouri, U. S. A., at Kansas City, Missouri,

RICHARDS. On April 16, Miss Linda Richards (ABCFM), the first graduate nurse in the U. S., She was at Doshisha Nurses' Training School from 1885 to 1890.

YARNELL. Dr. D. E. Yarnell (YMCA) in December 1929, in America. Dr. Yarnell was formerly secretary of the Seamen's Club, Yokohama.

### MISCELLANEOUS

ANGLICAN MISSIONS AND THE N. C. C. The Bishops of the N. S. K. K. have adopted a plan by which Anglican Missions in Japan may be represented on the National Christian Council. As a temporary measure until the General Synod in 1932 the Bishops will nominate a representative for any Anglican Mission desiring representation, who will sit with the members of the co-operating Committee of the N. S. K. K. on the National Christian Council.

ASHIYA TRAINING INSTITUTION. The C. M. S. Training Institution for Women Workers at Ashiya, which was temporarily closed for two or three years, was re-opened in April under the Principalship of Miss E. A. Lane, who has the assistance of Miss Nakamura as Vice-principal.

- BEST.** Dr. E. M. Best leaves Japan on May 30, after completing his part in the work of the International Survey of the Y.M.C.A.'s and Y.W.C.A.'s.
- BISHOP.** On May 25, Mrs Charles Bishop (Jennie S. Vail) observed the fiftieth anniversary of her arrival in Japan.
- DUTCHER.** Professor and Mrs. George M. Dutcher of Wesleyan University, Middletown, Connecticut, have been travelling in Japan for some weeks. Dr. Dutcher, Professor of History in Wesleyan University, is here under the auspices of the Carnegie Peace Foundation. He has been lecturing in the Universities of Fukuoka, Sendai, Sapporo, and elsewhere.
- ELMORE.** Rev. Carl H. Elmore and wife visited Dr. and Mrs. Dunlop (PN) at Tsu, and other places in Japan. Mr. Elmore is pastor of the Englewood, N. J., Presbyterian Church. He attended the annual meeting of the Presbyterian Mission at Ninooka, Gotemba, May 25-29.
- FAUST.** His Majesty the Emperor on May 28 conferred on Rev. Dr. Allen K. Faust (RCUS), the retiring President of the Miyagi College for Girls, the Third Class Order of the Sacred Treasure.
- KOBE COLLEGE.** Kobe Corallege has acquired an excellent site of over 25,000 tsubo of land near Nishinomiya. It is expected that work on the new buildings will begin before the end of the year.
- KRIETE.** Rev. Carl D. Kriete (RCUS) was installed President of Miyagi College for Girls on June 2, in succession to Rev. Dr. Allen K. Faust.
- MCCALL.** Rev. C. F. McCall,; for 22 years a missionary of the U. C. M. S., has been appointed a member of the Japan Mission of the A. B. C. F. M.
- NIHON SHINGAKKO.** The union of the Shingakusha, founded by the late Dr. Masahisa Uemura, and of the Theological Department of the Meiji Gakuin, was consummated on April 1. For the next five years, under the name, Nihon Shingakko, the institution will be conducted at 102 Tsunohazu, Yodobashi, Tokyo.
- UNION OF THE ABCFM WITH THE MISSION BOARD OF THE CHRISTIAN CHURCH.** The missionaries of the Japan Mission of the Christian Church met with the Japan Mission of the American Board as one Mission at Arita from May 28 to June 3.

## ERRATUM

- SIPPLE.** In the April issue of the Quarterly, under 'New Arrivals,' the note of the arrival of 'Mr. and Mrs. Carl Sipple' should read 'Mr. Carl Sipple.'
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## WHO'S WHO IN THIS ISSUE

REV. SNEYD OGBURN is a missionary of the M.E.S. working in Kansai Gakuin.

REV. AKIRA EBISAWA is the Japanese Secretary of the National Christian Council. He is on the Central Committee of the Kingdom of God Movement.

REV. D. C. HOLTOM, Ph.D., D.D., is a missionary of the A.B.F. and is one of the leading authorities on the Shinto religion. He is engaged in evangelistic work in Tokyo.

REV. C. B. OLDS, is a missionary of the A.B.C.F.M. working at Okayama.

REV. T. KAGAWA, D.D., is the well-known evangelist, author and labour-leader.

REV. J. S. KENNARD, Ph.D., Litt. D., is a missionary of the A.B.F. He has been closely identified with the publication of the *The Kingdom of God Weekly*, and was previous a Secretary of the Christian Literature Society.

REV. WILLIAM AXLING, D.D., is the foreign secretary of the National Christian Council, and as a missionary of the A.B.F. is engaged in evangelistic work in Tokyo.

MISS A. C. BOSANQUET is one of the secretaries of the Christian Literature Society. She is member of the C.M.S.

REV. E. C. HENNIGAR, D.D., is a missionary of the U.C.C., and is assistant pastor at the Central Tabernacle, Hongo, Tokyo.

REV. M. S. MURAO, B.A., is Secretary of the Japan Christian News Agency. He is on the Staff of St. Paul's University and is the author and translator of several books. He is a member of the Central Committee of the Kingdom of God Movement.

REV. S. H. WAINRIGHT, D.D. is the Head of the Christian Literature Society of Japan. He is a member of the M.E.S., and is one of the senior missionaries in the country.

MISS K. M. SHEPHERD is a missionary of the S.P.G. engaged in country work.

REV. M. KOZAKI is pastor of Reinanzaka Congregational Church, Tokyo. He is also a member of the Central Committee of the Kingdom of God Movement.



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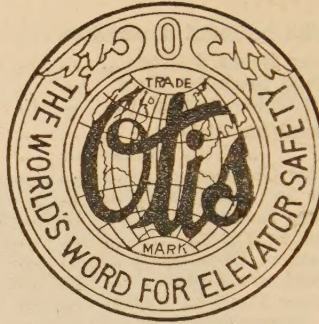
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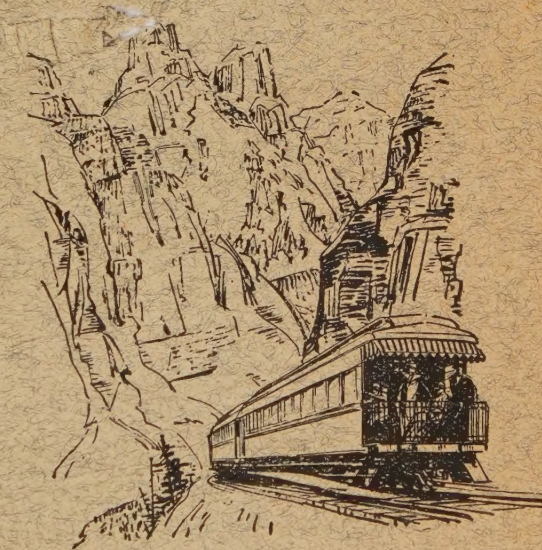
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